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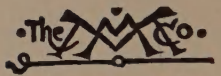
CHARACTER BUILDING IN A DEMOCRACY



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CHARACTER BUILDING IN A DEMOCRACY

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BY

WALTER SCOTT ATHEARN

DEAN OF THE SCHOOL OF RELIGIOUS EDUCATION AND SOCIAL SERVICE
BOSTON UNIVERSITY

THE WASHINGTON GLADDEN LECTURES
FOR THE YEAR 1924

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This book is dedicated to the Christian laymen whose spiritual insight and generous hearts have perpetuated through the Washington Gladden Lectureship the memory and influence of a beloved minister of the Gospel of Christ

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FOREWORD

Dean Charles R. Brown opened the first series of the Washington Gladden Lectures with the significant sentence, "The final forces in human society are always the spiritual forces." God, Christ, Atonement, Prayer, the Bible, and the Future Life were the great themes included in that series of masterful lectures which initiated the Washington Gladden Lectureship. I have chosen to open the second series with a recital of the evidence that these great spiritual concepts are not being effectually taught to the present generation. In his first lecture Dean Brown described the fall of the Central Powers in these words: "The civilization of Central Europe did not go to smash in the summer of 1914, and in those fateful years which followed, for lack of brains. . . . The civilization of that fair and promising section of the earth went to smash for lack of character." With indisputable evidences of the rapid growth of spiritual illiteracy in our own land, and with humiliating reminders of a moral letdown among the masses, as well as in the high places in our national life, it is high time that our fair land be warned lest it, too, "go to smash for lack of character." Unless democracies learn how to build those fine ethical qualities

which undergird the virtues of their citizens they cannot endure. I have, therefore, selected as the theme for this series of lectures, *Character Building in a Democracy.* The lectures are addressed to laymen whose intelligent coöperation and support must be secured if the church is to build a great system of religious schools to match the secular schools of the nation. Historical and statistical data, present-day tendencies, problems of administration and control, leadership, support, and other vital matters will be presented in such a manner as will give the average man a general view of the varied tasks that must be performed by the American people if they are to build a Christian citizenship which can sustain our democratic institutions.

These lectures will not undertake to outline a system of moral instruction or to discuss the pedagogy of ethical training. They will, rather, consider questions which must be generally understood by the layman who is to support the technical expert. They will undertake to interpret to the non-professional layman the ideals, methods, and problems of those educational leaders who are seeking to use the educational method as an agency for building the Kingdom of God.

Much of the material has been drawn from recent technical studies and presented here for the first time in popular dress. I am indebted to the Institute of Social and Religious Research and to the Interchurch World Movement for the privilege of using several graphs and illustrations.

It is my sincere hope that these lectures will serve some useful purpose in the extension of the cause of religious and moral education.

WALTER S. ATHEARN.

BOSTON UNIVERSITY,
March, 1924.

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CHARACTER BUILDING IN A DEMOCRACY

CHARACTER BUILDING IN A DEMOCRACY

CHAPTER I

SPIRITUAL ILLITERACY AND ITS REMEDIES

The State and Illiteracy. One hundred years ago the state, the church, and the home entered into a working agreement regarding the education of the children and youth of the United States. By the terms of this unwritten agreement the state was to have the child six hours a day, five days each week, for from four to ten months each year for training for intelligent citizenship; the home was to have the child nights and mornings, Saturdays and during the long summer vacations for industrial training, and the church was to have the child on Sundays, for ethical and religious training. With varying degrees of emphasis and efficiency these three institutions—the state, the church, and the home—have coöperated in the education of children.

Our forefathers clearly recognized that the perpetuity of democratic institutions depends upon the intelligence and the moral integrity of the people. In the early colonial schools religion was an integral part of the

school curriculum and the parish pastor was usually the parish schoolmaster. During the two or three decades following the Revolutionary War the nation gradually clarified its views on certain fundamental concepts of Government. Among these basic concepts were the principle of the separation of church and state, religious freedom, and equality of educational opportunity for all citizens. Under the leadership of Horace Mann the common school system became the recognized agency for indoctrinating the children of all the people with the common knowledge, common attitudes, common skills, and common ideals necessary to preserve the social solidarity of our nation. Through the influence of the public schools the citizens learn to speak the same language, to love the same flag, to revere the same heroes; their minds are stored with selections from the same literary masterpieces; they have common joys, common games, common prejudices, common sentiments, common skills, and common ideals. Because of these common experiences they can live together in the same community with the highest degree of efficiency and happiness. The schoolmaster who determines the common pabulum which becomes the possession of the children of a nation will with certainty determine the destiny of that nation.

When it was determined to support universal franchise with universal educational opportunity, it was gradually seen that the formal teaching of religion should be removed from the public schools and assumed by the respective religious faiths. In the interest of

democracy the public schools were gradually secularized. The state recognized that it could not exist without religion; it recognized at the same time that it could not compel its people to accept a common religious doctrine or ritual. It therefore fosters and protects all religious bodies in the cultivation of the religious life of its citizens.

Freed from the responsibility of formal religious instruction, the public schools have developed their curricula, their methodology, and their administrative technique with one clear-cut objective—*the development of a citizenship capable of sustaining a socialized, industrial democracy.* For nearly a century our public school system has been in process of development, and its achievements are worthy of high praise. That democracy's schools have not yet reached a level of efficiency at which our democratic institutions are secure is shown by the high percentage of illiteracy among our native born population. In 1920 there were in the United States 4,931,905 illiterates of whom 3,084,733 were native-born, and 1,847,172 were foreign-born. The white illiterates in the United States in 1920 numbered 3,006,312 and the colored illiterates numbered 1,925,593. Of the white illiterates, 1,242,572 were born under the stars and stripes in continental United States. These figures show that in 1920 six per cent of the entire population over ten years of age had had *no schooling whatever.*

The men who were drafted for service in the United States army during the World War were segregated

into two groups: (1) those who could read and understand newspapers, and write letters home, and (2) those who could not read and understand newspapers or write letters home. A total of 1,552,256 men were examined during the draft. Of this number twenty-four and nine-tenths per cent could neither read a newspaper with intelligence nor write a letter home. Certainly no democracy is safe when so large a percentage of its population can neither read nor write the language in which its laws are printed. (Chart 1, on page 21, shows the distribution of the illiterate population among the states of the Union.) Illiteracy can and should be prevented and the state, under the guidance of able public school leadership, will find a way to guarantee adequate educational opportunity to all its citizens.

Serious as is the menace of general illiteracy which threatens the security of our national life through inadequate intellectual equipment for the franchise and for coöperative sharing in community responsibilities, there is a more widespread illiteracy which threatens the moral integrity and spiritual fiber without which no social structure is secure. I refer to the appalling spiritual illiteracy among the children and youth of our nation.

The Church and Spiritual Illiteracy. The Protestant church accepted the principle of separation of church and state. With few exceptions all Protestant denominations support the public schools and depend upon them for the literacy of their constituency. The Protestant church as well as the democratic state

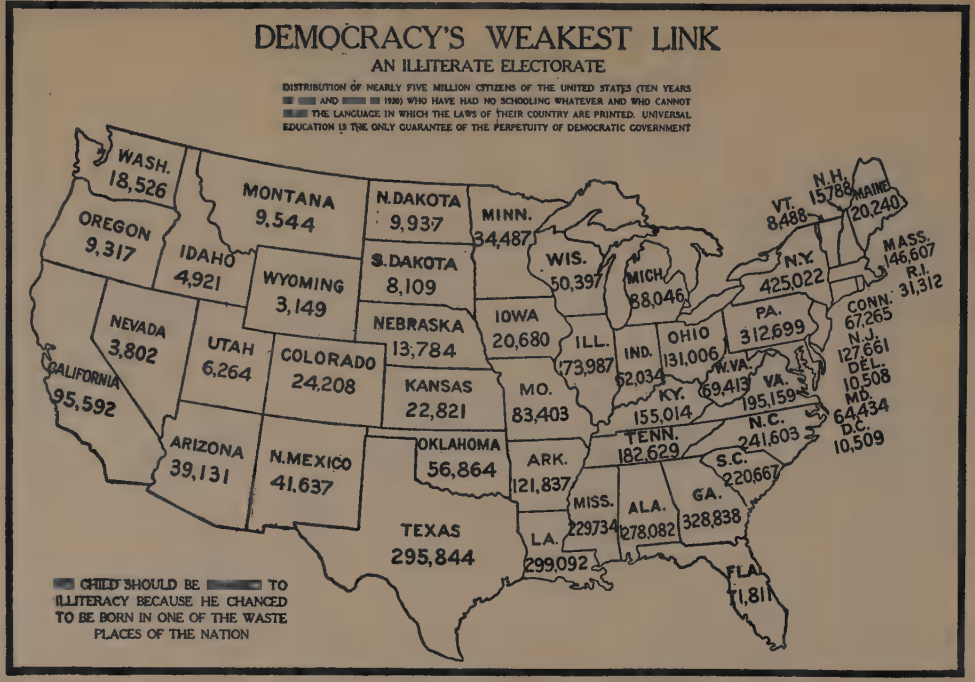

CHART I. *Distribution of Illiterates by States.* This chart has been produced from data taken from the Federal census of 1920.

thrives on intelligence. It fosters schools and the means of learning. But it assumes full responsibility for the religious training of its own children, recognizing that the price of religious freedom is whatever sum may be required to support a separate system of church schools for religious teaching. Protestant churches, for the most part, are committed to a dual system of schools, one supported by the state, designed to guarantee the general intelligence of the people, and one, supported by the church, designed to guarantee the moral integrity and religious idealism of the people.

The chief instruments of formal religious instruction in the United States have been the Sunday-school, the denominational college, and the family altar. How efficient have these agencies been as religious teachers? A number of recent surveys have shown an alarming and almost universal spiritual illiteracy in America.

Two significant reports have shown the lamentable ignorance of the soldiers in the World War concerning the nature and meaning of Christianity. The report of the British Interdenominational Committee contains this paragraph:

"That probably four-fifths of the young manhood of our country should have little or no vital connection with any of the churches, and that behind this detachment there should lie so deep a misunderstanding of the faiths by which Christian men and women live, and the ideals of life which they hold is, perhaps, the most salient factor of our evidence. Here is an alarming fact, which is, surely, clear proof that something

somewhere has gone gravely wrong, and that the hour has come when we must discover the hidden causes of the evil and do what may be done to set things right."

The report of the American Committee on the War and the Religious Outlook expresses the same criticism of the educational work of the Protestant churches of America. The report says:

"The testimony that we have received goes to show that if a vote were taken among chaplains and other religious workers as to the most serious failure of the church, as evidenced in the army, a large majority would agree that it was the church's failure as a teacher. We have not succeeded in teaching Christianity to our own members, let alone distributing a clear knowledge of it through the community at large."

The conclusions drawn from the study of the American and British soldiers are convincing because they represent a widespread sampling of the entire male citizenship of two continents. We do not need, however, to rely exclusively on these studies for our knowledge of the facts regarding the religious teaching of the churches of America. Since the World War a number of exhaustive, scientific surveys have been made which confirm the conclusions of the American Committee on the War and the Religious Outlook and throw much light on the reasons why the church has failed so signally as a teacher. These bodies of data may be summarized under the following headings: (1) Unreached Millions; (2) Ethical Ideals of American Youth; (3) Juvenile Delinquency.

Unreached Millions. There are millions of American children and youth unreached by the educational program of the church.[1]

There are in the United States over 58,000,000 people, nominally Protestant, who are not identified in any way with any church, either Jewish, Protestant or Catholic.

There are over 27,000,000 American children and youth, nominally Protestant, under twenty-five years of age, who are not enrolled in any Sunday school or cradle roll department and who receive no formal or systematic religious instruction. (See Chart II, page 25.) There are 8,000,000 American children, nominally Protestant, under ten years of age, who are growing up in non-church homes.

There are in the United States 8,676,000 Catholic children and youth under twenty-five years of age. Of this number 1,870,000 are in religious schools and 6,806,000, or 78.4 per cent of the whole, are not in religious schools. A much larger proportion have had religious training before the age of confirmation but the instruction is not continued through middle and later adolescence.

There are in the United States 1,630,000 Jewish children and youth under twenty-five years of age.

[1] The statements in this section were compiled from the Religious Census of the United States, the official Catholic Directory of 1919, The American Jewish Year Book of 1919, the Year Book of the Federal Council of Churches, and computations based on the population estimates of 1917 of the United States Census Bureau.

CHART II. *Distribution of Spiritual Illiterates by States.*

Of this number 87,000 are in religious schools and 1,543,000, or 95.2 per cent of the total, are not in religious schools.

There are in the United States 42,891,850 Protestant and nominally Protestant youth under twenty-five years of age. Of this number 14,361,900 are reported enrolled in Sunday-schools or Protestant Parochial and week-day religious schools; 1,225,740 are on cradle rolls or Font rolls, and 27,275,110, or 66.5 per cent of the total, are not enrolled in any religious schools.

Putting these statistics in another way the following statements may be made:

Nineteen out of every twenty Jewish children and youth under twenty-five years of age receive no formal religious instruction.

Three out of every four Catholic children and youth under twenty-five years of age receive no formal religious instruction.

Two out of every three Protestant children and youth under twenty-five years of age receive no formal religious instruction.

Or, taking the country as a whole, seven out of every ten children and youth of the United States under twenty-five years of age are not being touched in any way by the religious-educational program of any church.

How long may a nation endure, seven out of ten of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest? This question becomes more acute when we learn how few hours of instruction

are available annually for those children who are enrolled in religious schools.

An inadequate amount of time is now devoted to religious instruction. The Jewish churches provide three hundred and thirty-five hours of instruction annually in their week-day and Sunday-schools; the Cath-

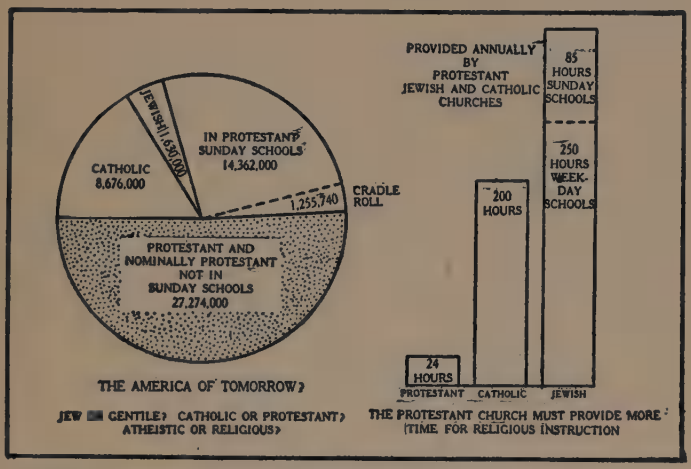

CHART III. *Sunday-school Enrollment and Hours of Instruction.*

olic churches provide two hundred hours of religious instruction annually in their parochial and Sunday-schools; the Protestant churches provide twenty-four hours of instruction annually in their Sunday-schools. (See Chart III, above.) To this statement must be added the painful fact that the pupils enrolled in Protestant Sunday-schools are absent from half of the Sunday-school sessions. It is clear from these state-

ments that two-thirds of the Protestant children and youth of America are untouched by the educational program of any church and the one-third that are reached receive only an average of twelve hours of religious instruction annually. Is it any wonder that Protestant soldiers selected from our population were found to be uninformed regarding the teachings of the Christian church?

Chart II shows the distribution of the 27,000,000 children and youth in the United States who are unreached by the educational program of any church. This is the seed plot of immorality, crime, social unrest, and anarchy. When this chart is studied in the light of the facts revealed by Chart I, it is seen that widespread general illiteracy and equally widespread spiritual illiteracy constitute an appalling menace to the life of our democracy. The twin evils of *ignorance* and *godlessness* are the only enemies which a democracy need fear. If it cannot conquer them it cannot survive.

Ethical Ideals of American Youth. Various Biblical knowledge tests have revealed an astonishing ignorance of Biblical history and literature on the part of American children. In a recent test,[2] given to thousands of children in various sections of a typical mid-western state, Biblical knowledge and ethical judgment were tested. The results showed that there was practically

[2] J. T. Giles, in *Measurements and Standards in Religious Education*, Ch. XIV. (*Indiana Survey*, Vol. II., George H. Doran Co., New York.)

no relationship between Biblical knowledge and moral sanctions. (See Chart IV, below.) A surprisingly large proportion of the children tested gave assent to

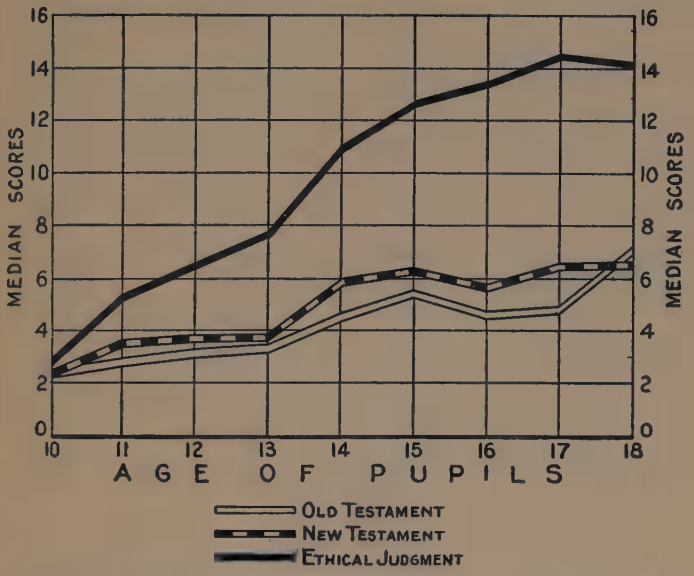

CHART IV. *The Relation of Biblical Knowledge to Ethical Judgment.* This chart shows that there is practically no relationship between Biblical knowledge and moral sanctions and suggests the urgent need of reform in both the content and methods of moral and religious training. This chart was prepared by J. T. Giles. It is reproduced here by permission of the Institute of Social and Religious Research of New York City.

the following statements in preference to opposite ideas which were before them for selection:

It is *not* wrong to steal from one who has secured his money dishonestly.

It is more honorable to have charge of an office than it is to work at a trade.

Unnecessarily failing to keep an appointment is *not* immoral or un-Christian.

It is true that our duty is greater to secure justice for the people of our own race and religion than for others.

It is *not* the duty of a pupil to call the teacher's attention to the fact that he has given him too high marks.

It is *true* that if a storekeeper gives you too much money in change it is all right to keep it because he would probably do the same if you paid him too much.

Another series of tests [3] shows not only the ethical ideas of American children and youth but their ethical conduct as well. These tests sought answers to such questions as the following:

Can the subject be trusted not to steal an object which appeals to his interest and his cupidity?

Can the subject be trusted to make a sincere effort to return a lost article to its owner?

Can the subject be trusted not to cheat in a game?

Can the subject be trusted not to cheat in an examination?

Can the subject be trusted to refuse credit that is not due him?

Can the subject be trusted to stick to a point when he knows he is right?

Can the subject be trusted to refuse help in the solution of a puzzle when he has been instructed to try to solve it independently?

[3] Paul F. Voelker, in *Measurements and Standards in Religious Education*, Ch. XVIII. (*Indiana Survey*, Vol. II., George H. Doran Co., New York.)

Can the subject be trusted to return borrowed property according to promise?

Can the subject be trusted not to accept overchange?

Can the subject be trusted not to accept a tip for a trifling courtesy?

Can the subject be trusted to perform a task exactly as it was given him to do?

Can the subject be trusted to work faithfully at an assigned task when there are other interests to distract him?

Can the subject be trusted to make true statements in regard to his knowledge?

Ingenious tests were devised by which groups of boys and girls were subjected to scientific observation as they reacted to perfectly normal and, to them, usual situations which gave them opportunity to reveal by their actions whether or not they could be trusted to act morally in the various situations just enumerated. Their scores of eleven groups are as follows:

Group	*Amount of Training*	*Average in Test*
Private School	None	59.5
Boy Scouts	Just organized	60.5
Boy Scouts	Just organized	58.1
Boy Scouts	Six months	80.4
Private School	None	75.0
Camp Fire Girls	Four months	62.2
Private School	None	78.2
Boy Scouts	Two years	82.3
Public School	None	56.8
Boy Scouts	Just organized	42.1
Boy Scouts	Just organized	53.4

(These scores in no way indicate the relative moral status of the Boy Scouts, Camp Fire Girls, Public or Private schools. The curricula and methods of these organizations and institutions were not subjected to comparative evaluation.)

These scores, which are representative of the scores for similar groups in many sections of the country, show that a very large percentage of the rising generation will steal and lie and cheat under very slight temptation. It is encouraging to be able to report, however, that these same groups after a few months of systematic moral training, very greatly improved their moral conduct. The children act as they have been taught or as society has let them teach themselves. *Honesty, truthfulness, industry, and the other essential virtues of the moral life can be taught until they control conduct so completely that men and women will not yield to any temptation to depart from the paths of moral rectitude.* Groups under my own supervision have been able to show remarkable improvement. In one of my week-day religious schools every child cheated in his examinations—it was the accepted practice in the public school of the locality; after one year of systematic moral and religious instruction, not a single child cheated. Sixty-four per cent of these children returned inaccurate change at the beginning of the year and all but one returned correct change at the end of a year of instruction. My tests show that improvement is much more rapid and much more permanent when moral instruction is accompanied by religious

sentiments and concepts. These tests furnish conclusive evidence that *virtue can be taught so that it controls conduct*—but that both the church and the state are failing lamentably as teachers of morals and religion.

Juvenile Delinquency. The foregoing tests show clearly that a very large percentage of our American youth will commit crime when tempted to do so. Can the American youth be trusted not to steal? Have state and church effectually taught the sacredness of property? Has the commandment, "Thou shalt not steal," been learned by American youth? These questions have been answered by the National Security Company of New York. Based upon the crime record of the past few years this organization estimates that there will be $3,000,000,000 worth of property stolen in the United States during the next twelve months. This enormous sum is distributed as follows:

Nature of Theft	*Amount to be Stolen*
Stock frauds	$1,000,000,000
Miscellaneous financial crimes	1,000,000,000
Credit frauds	400,000,000
Burglary, larceny and petty theft	250,000,000
Embezzlement	100,000,000
Forgery	100,000,000
Seaport robberies, piracies and custom frauds	100,000,000
Railroad freight thefts	25,000,000
Home building frauds	25,000,000
Total	$3,000,000,000

Who will steal this large amount of property this year? The answer is clear: the boys and girls who have not been taught *honesty* by the home, the state, and the church. We are spending over $600,000 a year to hire soldiers to guard our mail sacks on railroad trains. The United States Chamber of Commerce is financing a bureau which has for its specific function the stimulation of training in *honesty*. But dishonesty is only one of many of our social crimes. More than fifteen thousand persons will die this year in the United States by murder and homicide. It has been estimated that it would take three hours for a procession of those who are to die by murder and homicide in our country during the next twelve months to pass a given point. The sacredness of life has not been effectively taught to the American people. The command "Thou shalt not kill" goes unheeded, because education in religion and morals has been inadequate.

One of the most alarming facts revealed by the study of crime in this country is the youthfulness of the persons convicted of major offenses against the law. A significant survey of the ages of criminals in a typical American community has recently been made by Hon. Wm. T. Remy, Prosecuting Attorney for Marion County, Indiana. This county includes the city of Indianapolis. Mr. Remy compares the ages of persons convicted of major crimes (not juvenile offenses) punishable by death or penitentiary imprisonment in the year 1913 and in the year 1923. The following statements are taken from his report:

Crimes	*Average Age of Criminal in 1913*	*Average Age of Criminal in 1923*
Burglary	29 years, with only 16% 21 years or under	21 years, with 90% under 25, and 55% under 21.
Robbery, including hold-up men, bandits, etc. ...	28 years, only one under 21 years	21 years, with 88% under 25 years and 71% under 21.
Grand larceny ..	29 years, with 13% under 21 years	23 years, with 94% under 25 and 81% under 21.
Vehicle taking ..	No statute covering this case in 1913	19 years, with 96% under 25, 85% under 21, and 51% under 18 years.
Embezzlement ..	29 years, with 12% under 21 years	29 years, with 40% 21 years or under. (The average for 1923 was brought up by 2 men, aged 76 and 64 respectively.)
Bigamy and wife and child desertion	32 years, none under 21 years	28 years, 11% under 21 years.

It is clear from this report that our most brutal crimes are not being committed by soldiers of the World War who acquired vicious habits while in the service of their country, but by boys who were in knee trousers when the World War was in progress. The recent war probably did more harm to the morals

of the boys who remained at home than it did to those who were in the service. These lads who are our criminals today were on the sidewalks when the khaki-clad soldiers marched away to war. War imagery filled their young minds; they built mental pictures of airship raids, heroic deeds, etc., and their imaginations were stimulated to like actions. In the excitement, the moral laxity, and the parental neglect of this period feverish vision motivated the conduct of adolescent youth. The moving picture shows displayed gun play and other types of response which gave visual stimulus to impulses for heroic and dangerous acts.

What would a boy or girl see who attended the movies during recent years? Here is the result of a survey which was made by a committee of educators who are interested in moral and religious training of children.[4] The films exhibited in a typical city for a given period were analyzed. In the four hundred and four films exhibited the following qualities were noted:

Negative Elements:

Marriage intrigue and unfaithfulness	117	times
Divorce as a remedy for all the ills or inconveniences of marriage, or as a step to another marriage	38	"
Realistic struggle of girl or woman to defend her honor	113	"
Social or individual drinking, with approval	140	"
Girls or women smoking, with approval ...	82	"

[4] Minnie E. Kennedy, *Moving Pictures*, Methodist Book Concern, New York.

Immodest dress	172	times
Undue personal familiarity between the sexes	192	"
Interior of gambling dens, houses of ill fame	124	"
Tense, nerve-racking scenes	223	"
Indecent dancing scenes	97	"

Negative items frequently observed but not included in survey:

Suggestive bed-room scenes.

Crime portrayed in minute detail.

Human tragedies, such as suicide, presented for the solution of human problems.

Law, or law-enforcement held up to ridicule, or the evil hero or heroine made attractive and victorious.

The ministry or church held up to ridicule.

Gross vulgarity or obscenity.

Positive or Desirable Elements Observed in 35 out of 404 Films:

The portrayal of fine qualities, such as kindness, generosity, obedience, courage, etc., in a normal wholesome attractive manner and in carrying out a genuine social purpose.

Fine and attractive types of home life.

Normal, wholesome relationships, viz., husband and wife working together happily for a worth-while end; parents and children having a good time together; relation of pupil and teacher shown as a worth-while one, etc.

Good stories for children such as fairy stories, child life, animal life, adventure, nature stories carefully selected, Bible stories, etc.

Wholesome fun and play in its different forms.

Conditions of health and similar educational matters.

The surveyors report the following as typical of the reactions observed by them while the various films were being exhibited:

"A graphic murder scene was being enacted. A child of about four or five began to scream, 'Oh, mamma, let's go! Oh, mamma, let's go!' The mother with difficulty silenced the child and remained until the end of the picture.

"Thirty or forty boys of about nine to thirteen years of age sat together near the front of a theatre. When the villain, who was also the hero of the picture, struggled with a policeman and finally struck him senseless to the ground the boys broke into vehement and prolonged applause. On a similar occasion, in addition to the clapping of hands, the boys shouted, 'Down the cop! Down the cop!'

"A picture showed a father who was not an especially high type of manhood, it is true, yet the observer was conscious of shock when a shrill chorus of children's voices applauded the young son who struck his father down."

Without question we have here a potent contributing factor to moral delinquency.

There is undoubtedly a close relationship between the ethical ideas and conduct discovered in the examination of the children and youth in the schools and the high percentage of crime revealed by the court records just cited. *Crime is preventable by moral and religious education.* Education for efficiency must be supplemented by education for righteousness. The

efficient will must be controlled by the *good* will, if society is to be secure.

Tests have recently been made to show what religious ideas are really present in the minds of children and youth in our public and church schools.[5] These tests attempted to get answers to the following questions:

What is the purpose of the church?
Why should we study the Bible?
Why should we pray?
How do you think of Jesus?
How do you think of God?
How do you think of the Holy Spirit?
What does it mean to be a Christian?
How does one become a Christian?
What is sin?
What do you think happens after death?

Two facts have been revealed by the use of this test in connection with moral conduct tests: (1) the church is not succeeding in giving the youth of the land adequate religious concepts, and (2) wherever Christian ideas are properly taught they have a direct relationship to high moral conduct.

As evidence of the spiritual illiteracy of the children and youth of America I present the foregoing facts showing:

1. Millions of children and youth unreached by the educational program of any church.

[5] Clara F. and Laura M. Chassell, in *Measurements and Standards in Religious Education*, Ch. XVII. (*Indiana Survey*, Vol. II., George H. Doran Co., New York.)

2. The low level of ethical ideas in selected samples of American youth.

3. The high susceptibility to immoral conduct of typical groups of American youth.

4. The inadequate teaching of Biblical knowledge and religious ideas as shown by tests in typical sections of the nation.

Reasons for the Failure of the Church as a Teacher. An enumeration of the reasons for the failure of the Protestant church as a teacher would include the following:

1. The Protestant Sunday-schools are in charge of an army of untrained and unsupervised teachers and officers.

2. The American Sunday-school has not developed an adequate body of teaching material.

3. The Sunday-school has had a meager equipment and an inadequate financial support.

4. There has been a marked decline of religious education in the home.

5. There has been little educational statesmanship shown in the organization of Protestant religious education in America.

6. Church colleges and seminaries have not provided a satisfactory leadership for the educational agencies of the church.

Back of all these reasons is the failure of the church to recognize the educational method as an agency of evangelism and religious nurture.

Next Steps in the Removal of Spiritual Illiteracy. The state schools can aid in the battle against spiritual illiteracy by giving large place for ethical teaching in their curricula, and by arranging the time schedule of the schools in such a way as to enable the children in the public schools to attend week-day religious schools during the regular school day.

The *church* is threatened when the state develops keen intellects with a materialistic and pagan outlook upon life; the *state* is threatened when a large army of children and youth come to maturity without a moral foundation for citizenship. Therefore, a dual system of independent but closely coördinated schools is essential to the future of the democratic state and the free church.

The burden of the responsibility of religious education must fall, however, on the church. The remaining lectures in this series will discuss the problems involved in the creation of a nation-wide system of religious education which will guarantee the moral integrity of the nation.

The removal of spiritual illiteracy will demand:

1. A crusade for religious education which will convict the church of the spiritual neglect of children and youth, and which will convince the nation of its dependence upon those spiritual forces without which social institutions cannot endure.

2. The organization and promotion of programs of religious education so that every child in the remote rural or mountain area; in the polyglot city settlement;

in the comfortable residence districts, and in the exclusive circles of aristocracy and wealth may be reached.

3. A system of leadership training that would guarantee a trained religious teacher for every child in the nation.

An aroused church, a nation-wide program of religious education, and technically trained, professional leadership will not only remove the menace of spiritual illiteracy that now threatens the life of both church and state, but it will prevent the recurrence of spiritual illiteracy in the future.

CHAPTER II

THE EVOLUTION OF THE CHURCH SCHOOL

Four Epochs Briefly Sketched. It is evident to all thoughtful students of the subject that we are at the beginning of a new epoch in the history of American religious education. As we move forward into a new era it will be helpful to review very briefly the outstanding features of the Sunday-school movement as it has developed in this country. The growth of this movement may be divided into four distinct periods, as follows: first epoch, 1780-1872; second epoch, 1872-1890; third epoch, 1890-1918; fourth epoch, 1918 to the present time.

The Sunday-school movement inaugurated by Robert Raikes in Gloucester, England, in 1780, was designed for the children of the poor. Schools, such as Whitefriars, founded for poor boys, were filled with the children of the rich. The middle and upper classes felt no need of religious schools because religion was taught in the weekday schools which their children attended. The poor children, working in the mines and factories six days every week, had no schooling of any kind. Hence the Sunday-school, designed to teach the children of the poor, on Sundays, the same subjects

which the children of the well-to-do learned during the week. The early Sunday-schools were no more religious than the week-day schools of the same period. Such schools could make little headway in America because we had little poverty of the kind to which these early Sunday-schools appealed.

The early colonial school was taught by the parish minister. The catechism and the religious content of the New England primer met the felt needs of the times for religious instruction. It was not until after the Revolutionary War, when tax-supported schools were inaugurated, and when the doctrine of separation of state and church removed the formal teaching of religion from the tax-supported schools, that the Sunday-school became a real factor in American education. When, in the interest of our common democracy, religion was removed from the curriculum of the public school, the Protestant churches had their choice of two courses. First, they might withdraw their children from the public schools and establish competing parochial schools in which both secular and religious subjects might be taught at the expense of the various Protestant bodies. There were three objections to this plan: (1) it would make it difficult for the state to guarantee the like-mindedness of its citizens through common knowledge, common skills, common attitudes and common ideals; (2) it would lower the general level of intelligence of the nation by compelling each religious body to maintain a separate system of schools and teachers for its own children, for confessedly these

schools would be inferior to those which federated the resources of all the people and gave each child the benefit of the resources of the whole community; (3) it would prevent the equalizing of educational opportunity. The children of the minority denominations would not enjoy the same advantages as were enjoyed by the children of the stronger religious sects.

Or, second, they might send their children to the public schools for their secular education, and build a supplementary system of religious schools. They chose the second alternative, and since this choice was made these Protestant churches have actively supported the common public schools. Whoever touches the public schools to do them harm touches a Protestant wherever he may be located—for the Protestant depends upon the public schools for the literacy of his own children and looks to them to maintain the social solidarity of the nation. To him the parochial school system is not good public policy.

With religion removed from the public schools, Protestant churches were in need of an agency for religious education which would not conflict with the secular schools. The Sunday-schools of England were suggested. The secular curriculum in these schools was not acceptable; but the Sunday-school idea seemed to be the solution to the Protestant problem. So the English Sunday-school, with a religious curriculum instead of a secular curriculum—thus making the American Sunday-school a distinct institution—was established as an agency of religious training. From its

beginning as an American institution the Sunday-school spread very rapidly. The watchword of the period was *organization*. In 1824 the American Sunday-School Union was created as the agency for the promotion of Sunday-schools throughout the nation. The opening up of the Western States for settlement led to the Valley Campaign in which seventy-eight missionaries organized 2867 Sunday-schools in a period of two years. The American Sunday-School Union has had a continuous existence since its beginning and it now organizes three Sunday-schools every day in the year. During this period there were beginnings of denominational Sunday-school boards. The Methodist Episcopal church organized a Board of Sunday-Schools in April, 1827; the Unitarians organized in the same month; the Lutheran church followed in 1830, and the Congregational church in 1832. The first national Sunday-school convention met in New York City in 1832. From this time until 1872 Sunday-school missionaries went everywhere organizing schools. It was during this period that the Sunday-school established itself in Protestant minds as a necessary corollary to the public schools.

By 1872 there was a general need of unifying the schools and giving some type of direction to the movement which had sprung up so rapidly to meet a recognized need. A convention was called in this year, at Indianapolis, Indiana. Under the direction of such men as Bishop John H. Vincent, B. F. Jacobs, Henry Clay Trumbull and William Reynolds the foundations

were laid for the International Sunday-School Association. The period from 1872 until 1890 marks the second epoch in the history of the American Sunday-school. The watchwords of this period were *unification* and *inspiration*. Unification was secured through the adoption of the Uniform Sunday-School Lesson System, and inspiration was sought through the International Convention System which provided for an International Convention once in three years, state conventions annually, and county and township conventions, annually or semi-annually. The International Sunday-School Association was built upon the assumption that the Sunday-school was a layman's movement which could be carried on successfully by voluntary workers. The association was simply these voluntary lay workers organized for mutual aid in their common tasks.

During the latter years of this period two new forces began to challenge the program and the leadership of the voluntary lay workers, viz.: (1) the professional educators and (2) the officially-appointed denominational Sunday-school leaders. The professional educators crystallized their protest by the organization of the Religious Education Association, in 1903. The official denominational leaders representing the Sunday-school boards of the various Protestant denominations united their interests in the Sunday-School Council of Evangelical Denominations, which they organized in 1910.

The watchwords of the third period, which began in

1890 and continued until 1918, were *teacher training* and *graded instruction and graded worship.* Teacher training courses of various types, and schools and institutes of various degrees of efficiency were organized. Graded curricula came into existence and found the uniform lesson series entrenched. A period of belligerency was followed by mutual tolerance and now both graded and ungraded lessons are issued by the same committee!

This entire period was characterized by the mutual interaction of three clear-cut and vigorously advocated points of view. The voluntary lay workers claimed the right to assemble in their local communities regardless of denominational affiliation, as free citizens, to confer together regarding their common problems. The officials of the Boards of Sunday-Schools held themselves to have been officially designated by their respective churches to direct the Sunday-schools of their various communions. The professional educators insisted that there were pedagogical principles which both voluntary and official groups should observe, and that the solution of educational problems should be arrived at by technical processes rather than ecclesiastical or political dictum. The free discussion of this period ushered in a new epoch.

In 1918, the International Sunday-School Association at its quadrennial convention in Buffalo, New York, announced an epoch-making program for the North American continent. The history of American education records no more notable example of progressive

development of an educational agency or organization to meet the needs of changed conditions than is to be found in the phenomenal transformation, during a single decade, of the educational ideals, program and leadership of the International Sunday-School Association. It was evident that the voluntary lay leaders had accepted the modern educational ideals. The program announced contained the outline of a comprehensive system of religious schools to parallel the public school system all the way from the kindergarten to the university. "Week-day and vacation schools," "community councils of religious education," "denominational supervision of church schools," "a national system of religious schools" were included in the program. This program caught the imagination of the country and soon won the assent of the leadership of all groups.

But the Sunday-School Council of Evangelical Denominations had been preparing to announce a new national program. Previous to this time it had been a simple confederation of officials for mutual counsel. It was now proposed to select a general secretary, an educational secretary and a business manager who would represent the common program of the denominations. A similar officiary was to be passed down to state and county units until the organization of the International Sunday School Association was paralleled. Very simple interdenominational machinery was to serve as an agency for mobilizing denominational forces for the carrying out of common tasks, and there

was to be no place for the machinery of the old International Sunday School Association. After this organization was completed there was to be a fight for control between the *official* and the *voluntary* organizations. Both groups now accepted substantially the same program, and both sought the coöperation of the professional educators. The debate no longer turned on the *character* of the program; it turned solely on the *control* of the program.

A slate of national officers for the Sunday School Council of Evangelical Denominations was determined upon by leaders in the movement, and plans were perfected to launch the new machinery at the annual meeting of the Council in Toronto, in January, 1919. It looked for a time as if the Sunday-school forces of the continent were to be engaged in a fratricidal warfare for control of an educational program, just when the world was most in need of the message of a united church.

Happily, wise counsel prevailed. A joint committee on reference and council was appointed, and after two years of preliminary conferences plans were adopted merging the two organizations into The International Sunday School Council of Religious Education. This title has recently been abridged by dropping out the words *Sunday School.*

The new organization is now seeking to unify the two theories of control. There are two parties—one believing in denominational rights and a weak confederation of denominations with advisory powers only;

the other believing in a strong central government with the rights of the denominations limited by their own consent in the interests of their coöperative programs. The issues between these two parties are clear-cut and basic. It will take years of patient toil to work out the relationships which will be best suited to meet the largest needs of the children and youth of our American churches and of the world.

It was unfortunate that, in the midst of the conferences and debates which must normally precede readjustments and reorganizations, there should come the ebb-tide of the Great World War with its materialism, and its financial stringency. Just when the flood-tide of religious enthusiasm should have been at its height, an earthquake sent an overpowering counter-tide upon us. We are just at the period when the confusion of normal readjustment is feeling the shock of social, political, and economic upheaval.

Forebearance, good common sense, and devotion to a common cause should control the leaders of this movement as they make the delicate adjustments which will eventually perfect an organization capable of building a comprehensive national system of religious education.

Many factors have contributed to the present period of reconstruction. Among them are a new psychology, a new emphasis in Bible study and in theology; new educational ideals and programs; the growth of new philosophical schools; together with profound social, economic and political changes. In the midst of these new and varied conditions religious education has de-

veloped with remarkable rapidity. It is doubtful if secular education has advanced in any century of its history so far as religious education has progressed during the two decades just past. The stage is set for a phenomenal forward movement. Progress awaits chiefly the intelligent support of the laymen whose coöperation must be secured in local churches and communities.

The Evolution of Special Features of the Church School. The foregoing sketch of the development of the Sunday-school from a single school in a local church to the concept of a national system of religious schools paralleling the public schools of the state deals primarily with general policies of organization and promotion. Let us now trace the development of certain vital features of the local church-school.

Relationship of the School to the Church. The Sunday-school was born outside of the church. It knocked for admission but was at first refused. The clergy opposed it because teaching religion was the responsibility of the clergy, not of the layman. Finally the school was admitted into the vestry. The official boards and the ministers assumed no responsibility for its success. Separate organizations operated the school and the church.

During the past century the school has remained independent of the church. A kindly feeling exists between them, but the church has only recently come to feel an official responsibility for the school. At the present time only a small proportion of the churches

have assumed responsibility for the organization and program of the church school.

Doctrine, evangelism, missions have been major passions of the church. Free public schools, and church colleges have been developed largely by Protestant conviction and sacrifice. But the teaching of religion to children has had a minor place in the program of Protestant religious bodies.

At the World's Missionary Conference, held in Edinburgh in 1910, the missionary boards of the Protestant churches of the world counseled together for ten days regarding the great problems of evangelizing the world. Dr. H. M. Hamill, of America, was selected to present to this great assembly the spiritual needs of the childhood of the world. What a challenging theme! He spent weeks in the preparation of his message. He crossed the Atlantic—waited at the convention hall day after day until his name should be called. Finally, just before adjournment, he was called to the platform and told his time would be limited to *seven minutes.* Ten days for adults—seven minutes for children.[1]

[1] Dr. Hamill's address was not published in "The History, Records and Addresses of the World's Missionary Conference" of 1910. In this report, comprising nine volumes of approximately three hundred fifty pages each, there were seventeen pages given to the topic, "Missionary Awakening of Boys and Girls" (Vol. VI, pp. 20-37). This article closes with the following paragraph: "We have not given the Sunday-school separate treatment in the consideration of our subject, but leave to each denomination in all countries to apply these universal principles of training to the children under their care, always including the Sunday-school which we regard as one of the most important departments of

Ten years later the Interchurch World Movement was launched. The Protestant churches were to be united in a great interchurch program. Specialists, with abundant funds at their disposal, made exhaustive surveys of existing conditions in order that there might be a factual basis for all programs that were adopted for united promotion. When at last the programs were ready, a great conference was called at Atlantic City. This conference was undoubtedly the most representative gathering of official representatives of the Protestant churches that ever assembled in America. The Interchurch staff met to prepare a three days' program for this great conference. A special committee submitted a tentative program which gave one and one-half days to home missions, one day to foreign missions, and twenty minutes to religious education. As the representative of religious education in that movement, I demanded more time. Without exception my colleagues were against me. After a whole hour of debate I finally secured thirty minutes on that three days' program. I prepared a thirty-minute address. It was very hard to condense the facts of my survey into that brief period. As I stepped on to the platform to deliver my address the chairman called me to one side and said: "Mr. Athearn, your time has been cut to fifteen minutes; please do not exceed that amount." I replied that that was unfair to me and to the cause I represented. "The question," said the

the church, and the most promising field for the successful application of missionary instruction."

chairman, "is not open for debate. Take the time allotted you or leave it—just as you choose." I took it. Dr. Hamill had seven minutes on a ten days' program at Edinburgh; after ten years I had fifteen minutes on a three days' program at Atlantic City. Are we making progress?

This illustration shows the present attitude of church leaders towards the church school. In an address delivered before the Federated Churches of Cleveland, Dr. George Albert Coe called attention to the well-known attitude of many Christian ministers towards the educational program of the local church. He said: "Even ministers who are in other respects modern and progressive, yes, ministers of congregations made up of the more intelligent and progressive laymen, cannot as a class be relied upon. I have every wish to avoid offense, for I desire coöperation, not antagonism, from anybody; but our ministers ought to know that among the men and women who for a decade or more have labored for reform in religious education there is a common saying that the greatest obstacle is the inertia of pastors. The seasoned students of our problem do not see how an intelligent pastor can think that any function of the church can properly take precedence of the care of childhood and youth. They are certain that other functions are taking the precedence, and that pastors are approving or acquiescing in this precedence. The inference is that these pastors are not really awake to the issue; they do not really believe in religious education. To this condition in the ministry

we have to turn for an essential part of the explanation of our unsatisfactory rate of progress."

Until ministers and members of local church boards come to regard religious education as one of their most important responsibilities the program of building Christian character in our democracy will be seriously retarded. During the century that has passed there has been only slight improvement in the attitude of the church towards its school. Here is one of the most vulnerable points in our present system.

Finance. Statistics are not available to show the amounts of money expended for the support of church schools during the past one hundred years. Recent studies show that the average American Sunday-school has less than one hundred pupils present each Sunday and that less than $2.00 are expended each Sunday for the total cost of each school. Only about two cents of each dollar raised by the average church is expended on the educational program of the local church. (See Charts V and VI.) It is clear that *the churches are not spending enough money on their schools to guarantee the perpetuity of our Christian ideals.* It is also clear that *the method of financing the school in the local church has not changed in a hundred years.* Not until the local church makes the expenses of the local school a regular item in its church budget will the school of the church be adequately financed.

A cartoon appeared some years ago in a well-known religious journal which graphically showed the relation of the church to its children. The cartoon pictured a

threshing machine in the middle of a wheat field. Into one end of the machine the threshers were throwing sheaves of golden grain. At the other end of the machine, on a straw pile, stood the preacher wearing a long, faded Prince Albert coat with three buttons gone. In his hand was a pitchfork with one tine broken. The

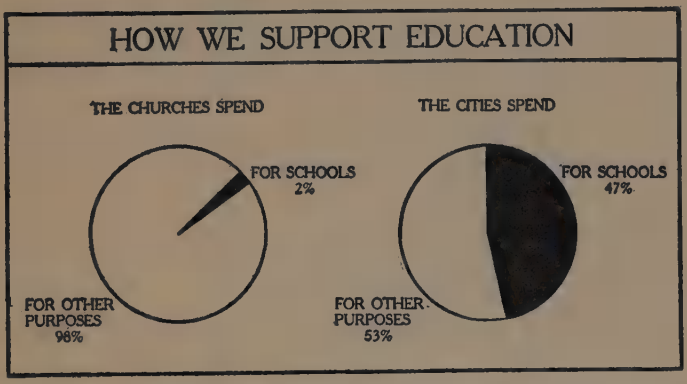

CHART V. *Relative Expenditure for Education by Twenty-four Indiana Churches and by Municipalities in Which the Churches Are Located.* This chart was prepared by the author of this book. It is reproduced here by permission of the Institute of Social and Religious Research of New York City.

preacher was vigorously shaking the straw and trying to rescue an occasional bruised and battered sinner who had gotten through the machinery. By the side of the straw pile the picture showed the Ladies' Aid Society preparing an oyster supper for the purpose of raising money to support the preacher while he shook the straw and rescued sinners. The cartoon pictured the whole activity of the church being expended on the straw

pile end of the threshing machine—rescuing adult sinners!

Over at the grain spout there was another scene. Out from the grain spout there was flowing a stream of pure and spotless boys and girls. At the mouth of the grain spout stood the devil sacking up the boys and girls, throwing them into a wagon and hauling them away to be dumped into perdition. And the only person who was interfering with the devil as he sacked up the boys and girls and carried them to perdition was a *puny Sunday-school teacher supported by penny collections.* It was a crude cartoon but it told a very great truth. *Childhood will never be saved until we find a way adequately to finance the educational agencies of state and church.*

Building and Equipment. The early Sunday-schools met in the church vestry. Later they were permitted to hold their sessions in the church auditorium. The buildings were erected for the religious services of adults. The school made the best use it could of a building erected for other purposes. The early buildings were, for the most part, the "box-car" type of architecture. In seating and all other appointments these buildings were pulpit-centered. The world was to be saved by preaching and by hearing the Word. The educational ministry of the church was not reflected in early church architecture.

In 1866, Louis Miller of Akron, Ohio, devised the celebrated Akron Plan for church-school buildings. This plan consisted of the old style auditorium with a series

of class-rooms builded around the sides and end in such way that the pulpit might be seen from every class room. This plan had the virtue of adding to the seating capacity of the church auditorium at the same

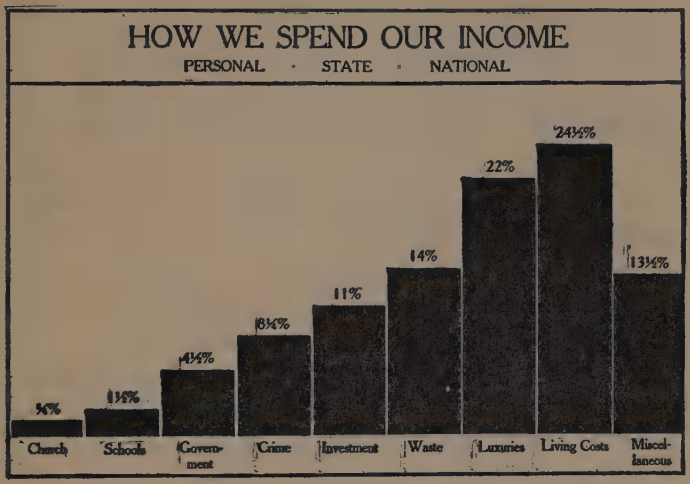

CHART VI. *Distribution of Personal, State, and National Income in the United States.* This chart, used by permission of the American Educational Digest, gives a graphic and startling picture of our National sense of values. We can afford what we want. Perhaps if we spent more for schools there would be vastly less spent for crime and waste.

time that it provided separate class-rooms for the Sunday-school. This type of building was organized around the preacher and the Sunday-school superintendent. *Togetherness* and *separateness* were the two words used by Bishop Vincent to characterize the plan. The pupils were *together* for the opening and closing exercises,

and in *separate* groups for instruction. This plan has profoundly affected the church architecture of America.

With the coming of graded instruction and worship, departmental organization, through-the-week expressional activities, vacation and week-day religious schools, and the concept of a church-centered program for children and youth the Akron Plan has become inadequate. The needs of the new day are being met by a new type of church building which combines in one architectural unit a church and a school house. This new type of building may be adapted to any style of architecture and to any sized building. The rural or the city church, whether large or small, may have a church in which God may be worshipped and a school house in which religion may be taught. A score card with standards has been developed.[1] Two hundred and twelve different items have been standardized under such major captions as: site, building or buildings, service systems, church rooms, religious school rooms, and community service rooms. The modern building is scientifically constructed to house the program of activities and service of the modern church.

From the colonial meeting house to the modern church and church-school plant there is a very great advance, but—

1. A large percentage of the churches are substantially of the colonial type and they make little or no provision for the church-school.

[1] See *Standards for City Church Plants*, Walter S. Athearn, Malden, Mass.

2. A large percentage of the churches are of the Akron type. They are not well adapted to educational needs.

3. A very small proportion of the churches today are adapted to the needs of a modern educational program.

4. Most of the church buildings are old. Few have been erected during the past ten years, and these have repeated many of the mistakes of the older buildings. At least half of the churches are so far below the accepted standards as to be unworthy of remodeling. A majority of the buildings are provided with hot air furnaces, so installed that in many cases they are constant fire hazards.

5. The church buildings of the country should make provision for more forms of activity than are provided for at present. An expanding, educational program will be seriously handicapped unless the physical plant is modified to meet new demands.

Organization and Scope. The scope of the educational work of the local church has been greatly extended since the days of the early American Sunday-schools. The original emphasis was on catechetical instruction. The inspired Word was the power of God unto salvation. The purpose of the school was to teach the Word. The teaching was largely of the memoriter type. From the first, instruction in Biblical texts had been the major emphasis of the Sunday-school.

In comparatively recent years there has arisen within the church new agencies for the training of the devo-

tional life of children and youth. These devotional expressional agencies have usually been organized under boards of promotion and control which were independent of the Sunday-school. During the same period Home and Foreign Mission Boards organized expressional and instructional programs under societies which were not related to the Sunday-school or to the devotional societies.

While the church was operating various agencies for the instruction and training of children and youth, the state was operating a system of public schools which were organized for the most part around the intellects of their students. For a considerable period neither the state nor the church gave systematic attention to the social, physical and recreational training of children. To meet this need, there sprang up a group of independent organizations, such as the Y. M. C. A., Y. W. C. A., Boy Scouts, Camp Fire Girls, Playground Movements, etc. These organizations are frequently spoken of as the Allied Agencies.

As a result of this rapid multiplication of agencies for the training of children and youth, the church found itself in possession of a large number of conflicting organizations for which it had a very inadequate leadership. During the past decade the educational leaders of the church have conceived the plan of organizing all of the educational agencies and activities of the local church into a unified and comprehensive program. This program has been called the Four-Fold Life program because it attempts to foster the religious, social,

physical and mental growth of each child. The all-inclusive, unifying agency operating this program on Sunday and during the week is now designated the *church*-school. The Sunday-school has become, therefore, the name for the sessions of the church-school which are held on Sunday for the purpose of instruction and training. Week-day schools, vacation schools, recreational, social and devotional activities are all parts of the enlarged educational program of the local church which is now designated the *church-school.* The modern church is developing what its leaders call a church-centered program for children and youth. This new program makes necessary the unification of the societies formerly created by the church for specific aspects of training, the elimination, modification or absorption of the so-called Allied Agencies, and the creation of new units to complete the all-inclusive, church-centered educational program of the church.

This enlarged program requires more time than was needed for the simple catechetical drill lessons of a century ago. There are at least four reasons for more time for religious education now than was required in the early history of the Republic. These four reasons are as follows:

1. More time is needed because of the enlargement of the concept from Sunday-school to church-school.

2. More time is needed because of the enlarged and enriched curriculum of the public school. When the public school curriculum is enlarged to include biology, sociology, ethics and kindred subjects it enters the

fields of origins and destiny, of conduct and human relationships with which religion is vitally concerned. When, for example, the public school raises the problems involved in the doctrine of evolution, it owes to the church an adequate opportunity to interpret this doctrine from the point of view of the religious problems which are involved. This requires more time than has been given to religious instruction in the Sunday-schools of the past.

3. More time is needed because of the influence of commercialized amusements and cheap, popular literature. The daily papers bring into the American family daily the details of crime and moral laxity which suggest to youth temptations never experienced by their parents. The moving picture theaters, flaming billboards, and cheap theaters saturate immature minds with moral filth which tends to defile conduct. A mental sewerage is needed to drain off the putrid and vile suggestions. Moral antidotes are needed to prevent the corruption of the conduct of our race by visualized suggestions which tend to popularize vice. All this requires more time than teachers of religion and morality have ever had.

4. More time is needed for pedagogical reasons. The teaching process requires the frequent recall of material which is to be learned. Repetition is necessary to mastery of new material. Brief recitations once a week are inadequate. If a child is to learn the concept of *forgiveness* so that he will develop a mental attitude of forgiveness, i.e., become a forgiving per-

son, illustrations of forgiveness must be presented and repeated with such frequency as to insure the ready and certain recall of this concept. The Christian life involves so many ideas of like character, brotherhood, charity, forbearance, etc., that an increased amount of time must be given to the religious teachers if these Christian concepts are to dominate the lives of men and women.

One of the encouraging signs of our times is the response of leaders in the field of religious education to these new needs. Closely graded Sunday and week-day schools have been projected, and a new body of teaching material is in process of development. The growth of the new program will depend in large measure on an enlightened public sentiment in churches and communities. The people must be made to want and to support the enlarged program.

The inadequacy of our present program should not be glossed over by a recital of the ideals of specialists who are pioneering in this field. The American people should squarely face the facts. They should be told that the majority of Sunday-schools have not become church-schools; that seven out of every ten Sunday-schools are organized exactly as schools were organized one hundred years ago; that the average Sunday-school devotes thirty minutes to instruction once each week, with no through-the-week activities, just as Sunday-schools did a century ago. A small percentage of our American churches have made commendable progress but the facts compel us to reiterate the statement that

in organization, scope of program and time allotment for instruction and training, the average American Sunday-school has made little progress during the past century.

Teachers and Their Training. Who were the Sunday-school teachers from the adoption of the Constitution of the United States to the Civil War? The teachers of this period were the substantial, God-fearing men and women of the churches of that day, who undertook the work of teaching out of a sense of duty to the rising generation. They were without training, but they did the best they could to impart religious truth and moral sanctions to their pupils. They were untrained, unsupervised voluntary workers.

Who were the Sunday-school teachers from the Civil War to the present time, and who are our teachers today? This question can be answered in the same words as the previous question. The teachers of religion today, as will be pointed out in detail in a later lecture, are untrained, unsupervised voluntary workers, who undertake the work of teaching religion from a sense of duty to the rising generation. For the most part they are mature men and women with less than half of a modern high school education, entirely without pedagogical training, who have never pursued a single systematic course in the Bible, or in the history of religion or of the church and its institutions. Teachers of religion today come from the same source and they are of the same general type as have been the

teachers in Sunday-schools always. If there has been an improvement in the general average of intelligence during the century, and there has been such improvement, the Sunday-school teachers of today are by so much an improvement over the teachers of previous decades, but the teachers of today are drawn from the same strata of society as before. No new vocabulary is required to describe the teachers of today from that required to describe the religious teachers of post-colonial days.

Curriculum: If we should compare the teaching material of the period preceding the Civil War with the material actually in use in the majority of American Sunday-schools today, we would be amazed to learn how little progress has been made.

The lesson material of post-colonial days was representative of the educational theories of that period. In that day the child was thought to be merely a miniature adult. Genetic psychology had not taught the doctrine of development, of growth from infancy through childhood and youth, to maturity. The boy was a little man, the girl was a little woman. The difference, therefore, between the mind of the man and the mind of the child was merely a difference of capacity. A child's mind could absorb a *little* word; the adult mind could absorb a *big* word. The child could learn a *short* lesson; the adult could learn a *long* lesson. Skill in teaching, therefore, consisted largely in adjusting quantities of knowledge to varying sizes of minds. The smaller

the mind, the smaller the piece of knowledge. The adult might master a whole sentence; the youth could master only words, but children would need to have words broken up into small fragments, into letters, before they could master them. The child was first taught his a, b, c's. Later these letters were combined into two-letter combinations and the child was drilled on his ab, abs., ba, bas., etc. Later on the little mind would be able to absorb three, and four-letter combinations. Note a lesson from a primer of that period:

Ann and Nat.
Ann has a fan.
Nat has a hat.
Ann can fan Nat.

or again:

Can Ned hop?
Yes, Ned can hop.
Can Ned hop far?
Yes, Ned can hop far.

These are all three-letter combinations which are supposed to be adapted to minds capable of absorbing only little words. The public school literature of my boyhood was of this type. On page nine of my old McGuffy's primer I read:

Ann and Nat.
Ann has a fan, etc.

A generation later, when my boy came to a corresponding page in his primer, he read in a beautifully illustrated text:

I love the name of Washington,
I love my country, too.
I love the flag, the dear old flag,
Of red, and white and blue.

What marked the difference between the "Ann and Nat" of my day and the "I love the name of Washington" of my son's day? Simply a difference in psychology and in educational theory. And the text construction responded to the new theory. The problem for the teacher was not the *length* of the word, but the *familiarity* of the word. Any word which is not too long to get into a child's head through his *ears,* is not too long to get into his head through his *eyes.* The primary teacher's problem had become one of teaching a child to recognize with his *eyes* symbols for words which he already recognized through his ears.

The curricula of the public schools quickly feel the influence of new knowledge. The curricula of the Sunday-schools do not respond so quickly to new knowledge.

I have here (See Chart VII) a text-book containing "Lessons for Every Sunday in the Year" "adapted to scholars of all ages," published for the Sunday School Union in New York in 1865. The lessons are adult lessons with some syllabification to make the *big* words intelligible to *little* minds. In composition, treatment, and general exposition of the lesson material these lessons are of exactly the same type as are the lessons contained in "quarterlies" and lesson leaflets used by

LESSON 38.

Daniel, chap. iii, ver. 16-22.

The Fiery Furnace.

B. C. 580; Babylon.

16 Shadrach, Meshach, and Abed'-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed'-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed'-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed'-nego.

CONNECTING HISTORY.—Nebuchadnezzar became proud in consequence of his victories that he set up a huge gilt image (probably an idol representing himself) for all his subjects to worship. Daniel's three Jewish friends (who had been promoted to high offices like himself) refused to perform this act of idolatry in the courageous [illegible] related in this lesson. This chapter is written in Chaldee, and is probably an extract from the Babylonian state records.

16. *What three Hebrew youths are spoken of here?*

How came they to have Chaldee names? (It was the custom to give Chaldee names to foreign youths admitted to the palace.)

What were their Hebrew names? (Dan. i, 7.)

How came they in Babylon? (2 Kings xxiv, 15.)

What especial distinction was conferred upon them? (They, with some others of the handsomest and cleverest of the youthful exiles, were received into the palace to be educated in the learning and the language of the Chalde'ans, to qualify them for future employment in the service of the state.)

Where may we find a similar policy? (Till within a few years in the Turkish empire, boys of Christian parentage, taken captive in war, or bought and sold in time of peace, were sent to the palace. Here they were carefully instructed in the Turkish religion and science, and trained in military exercises, and they subsequently became high officers of state, governors of provinces, and military commanders.)

17, 18. *Did they quail in the royal presence?*

19, 20. *What was the enraged king's commandment?*

What men suffered this terrible punishment? (Jer. xxix, 22.)

21. *How did these strong men execute the command?*

What was the Babylonish dress? (A tunic or gown of linen, [illegible] of wool, a wide short cloak, and a turban.)

22. *What fate overtook the executioners?*

What providence protected the three Hebrews? (Dan. iii, 25, 26.)

What promise may they have remembered? (Isa. xliii, 2.)

How did they show their faith? (Dan. iii, 17.)

By whom was this miracle witnessed? (Dan. iii, 27.)

In what royal decree was it acknowledged? (Dan. iii, 28, 29.)

How did these three Hebrew youths find godliness profitable for the present life? (Dan. iii, 30.)

CHART VII. *Sample Sunday-school Lesson Used in 1865.* From "Lessons for Every Sunday in the Year," *adapted to scholars of all ages.*

Lesson 11. JESUS DRIVEN FROM NAZARETH. Sept. 14.

Theme: Helping at Home.

Lesson—Luke 4: 16–30. *Print*—Luke 4: 16–30. *Devotional Reading*—Isaiah 61: 1–3, 10, 11.

Golden Text.—He hath anointed me to preach the gospel.—Luke 4: 18.

Genuine International Improved Uniform Text.

Supt. **16. And he came to Nazareth[1], where he had been brought up: and[a], as his custom was, [b]he went into the synagogue on the sabbath day[2], and stood up [c]for to read.**

School. **17. And there was delivered unto him the book of the prophet [d]Esaias. And [e]when he had opened the book[f], [g]he found the place where it was written,**

18. The Spirit of the Lord is upon me[3], because he [h]hath anointed me to preach [i]the gospel to the poor; he hath sent me to[k] [l]heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19. To [m]preach the acceptable year of the Lord.

20. And he closed the book, and [n]he gave *it* [o]again to the [p]minister, and sat down. And the eyes of all [q]them that were in the synagogue were fastened on him.

21. And he began to say unto them, [r]This day is this scripture[s] fulfilled in your ears.

22. And all bare him witness, and wondered at the [t]gracious words[4] [u]which proceeded out of his mouth. And they said, Is not this Joseph's son[5]?

23. And he said unto them, [v]Ye will [w]surely say unto me this [x]proverb, Physician, heal thyself: whatsoever we have heard done [y]in Capernaum[6], do also here in [z]thy country.

24. And he said, Verily I say unto you, No prophet is [a]accepted in his own country[7].

25. But [b]I tell you of a truth[c], many widows [d]were in Israel in the days of [e]Elias when the heaven was shut up three years and six months[8], when[f] great famine [g]was throughout all the land;

26. [h]But unto none of them was [i]Elias sent, [k]save unto Sarepta, [l]*a city* of Sidon, unto a woman *that* was a widow.

27. And [m]many lepers [n]were in Israel in the time of [o]Eliseus the prophet; and none of them was cleansed, [p]saving Naaman the Syrian[9].

28. And [q]all they in the synagogue, [r]when they heard these things, [s]were filled with wrath.

29. And[t] rose up, and [u]thrust him[v] out of the city, and led him into the brow of the hill whereon their city was built, that they might [w]cast him down headlong.

30. But he passing through the midst of them went his way[10].

THE LESSON STORY.

Last week we learned of the second miracle which Jesus performed at Cana, in Galilee. With a word he healed the son of a nobleman from Capernaum, and that without seeing him. As a result of this cure the father and all his family believed in Jesus and became followers of him. Today we see Jesus in Nazareth of Galilee, his home town, preaching in the synagogue on the Sabbath day. He read, from the book of Isaiah, the prophecy regarding the coming of the Messiah, and the work he should do among the poor, the sick, the blind and the captives. When he had finished reading the passage he closed the book and handed it back to the attendant. Then he told the people that they had, that day, seen the prophecy fulfilled. And all the people were pleased with his gracious words and manner. Then he went on to explain to them how it happened that he had not first shown his glory and power among his own people. The miracles he had performed had been done in other cities of Galilee. He told them that no prophet is thought well of in his own home, and referred to the miracles which the prophets Elijah and Elisha had done for others than Jews. This made the people angry for they had a great hatred toward these other peoples. They understood that Jesus meant that even the gospel should be carried to Gentiles, because it was not being well received by all Jews. They rose up and drove Jesus out of the temple and would have thrown him over a steep precipice had he not suddenly vanished from their sight. It was another example of the thing Jesus had just told them—that a prophet is not well thought of in his own home.

HARD WORDS AND PHRASES EXPLAINED.

CHURCH-GOING A HELP.—16a. *He came.* Soon after our last lesson, while making a tour of Galilee. *Nazareth.* It is situated among the hills just north of the Plain of Esdraelon, about sixty-three miles north of Jerusalem and some seventeen to eighteen miles southwest of Capernaum. It has for centuries been one of the most familiarly known

CHART VIII. *Sample Sunday School Lesson Used in 1924.* More than half of the Sunday-school classes in the United States are still using lesson material of this general type.

millions of pupils in American Sunday-schools today. They are *adult* lessons with little or no attempt to adapt them to the capacity and spiritual needs of growing children. (See Chart VIII.)

Since 1872 the Uniform Lesson Series has been used by a constituency varying from three million persons in 1872 to ten millions in 1890. From seven to twelve verses from the Bible constituted a lesson for one Sunday. During a period of forty-six years only about thirty-five per cent of the Bible was included in the Sunday-school lessons. The lessons were for the most part choice passages of Scripture bearing on the vital issues of life and destiny. They were not selected in such manner as to form a systematic outline of the Bible. The treatment of the Biblical lesson by lesson writers was largely based on the needs of adults. The material was uniform for all ages. The expository notes during recent years have improved in richness of illustration and in clearness of style, but the lessons have remained throughout the whole period fragmentary, scattered selections from the Bible without serious attempt to adapt the lessons or their treatment to the needs of different age groups. Literally tons of this adult material are now used annually by pupils of all ages in American Sunday-schools. Since 1914 an attempt has been made to provide for adaptation to the needs of various ages of pupils through what has been termed the Improved Uniform Lesson Series.

In 1905 the International Graded Lesson Series was authorized, and in 1908 the first graded series of

lessons was issued. Since that time the Uniform and Graded Lesson Series have been issued by the same committee. Uniform lessons have persisted and millions of pupils are still using this series each year in spite of the fact that graded lessons are vigorously promoted by denominational and interdenominational leaders.

In 1914 the denominational publishers acquired the controlling membership in the International Lesson Committee. Since that date there has been a definite effort to develop a Completely Graded Lesson Series for the larger schools, a Group Graded Lesson Series for the smaller schools and to gradually suspend the publication of the uniform series. In spite of the disfavor of the lesson makers, the Uniform Lesson Series persists. During the past twenty-five years there has been a remarkable advance in the quantity and quality of graded lesson material both for Sunday-school and for week-day religious schools, and still more epoch-making advances are in process of development. (Improved curricula will make many new demands upon the church school.)

It seems not to have occurred to the publishers who have been active in developing improved courses of instruction that there is a direct relationship between teacher-training, organization and administration of schools, and the character of the curriculum. Educators have watched with interest the phenomenon of publishers investing hundreds of thousands of dollars in the promotion of graded courses of instruction, and at

the same time prosecuting a vigorous fight against all efforts to create teacher-training textbooks which would prepare teachers to use their graded courses.

For three-fourths of the life of the Sunday-school movement the ungraded lesson series held almost undisputed sway; during the past few years greatly improved lesson series have been produced, but fully sixty per cent of the Sunday-schools still use lesson courses which belong to the "Ann and Nat" period of the public schools.

Summary and Outlook. We have seen the American Sunday-school move forward in three periods of development. First, the period of organization and promotion; second, the period of unification and inspiration; third, the period of gradation and teacher training. It is just now beginning to develop into a unified system of religious education which includes the local church, the community, the nation, and the world.

A close analysis of the school in the local church reveals the startling fact that *in many of the elements essential to an efficient program of religious education the church has made little or no progress during the past century.*

The following statements should bring consternation to those who look to the church as the chief agency for character building in a democracy.

The church does not take its educational work seriously.

The finances of the church-school are not adequate to guarantee the moral integrity of our citizenship.

Church and Sunday-school buildings and equipment are meager and poorly adapted for educational purposes.

The organization and scope of the Sunday-school are inadequate to meet the demands of modern life.

Untrained, voluntary teachers still carry the chief responsibility of teaching religion to the American people.

Millions of American children are not reached by the educational program of any church.

A majority of the Sunday-schools use the poorest teaching material on the market.

An educational system cannot be judged by conditions in a few favored schools; it should be judged by the conditions which obtain over extended periods of time in the majority of its schools. Judged by the latter standards the American Sunday-schools have fallen far short of their possibilities during their entire history. That they have been a most potent influence for good, a veritable bulwark of strength for our moral and religious ideals, is freely conceded; that their failure to measure more fully up to their possibilities has been in large measure responsible for the appalling spiritual illiteracy of our day must be as freely admitted.

I have painted a dreary picture, but my picture is true to the facts. I have pictured one hundred years of educational inefficiency; with major values flowing out of the contact of children and youth with the rugged Christian character of Sunday-school teachers, and with the great biographies and matchless literature of the Bible. If the Bible in the hands of good but untrained men and women, in the most unfavorable circumstances,

could have produced the results which may be properly accredited to the Sunday-school, one is led to wonder what this great literature would do for a race if it were given a fair chance with succeeding generations of children and youth.

There are two bright spots in our picture. First, the points of major weakness are clearly recognized and they can be remedied when resources are made available. Second, the leadership is clearly pointing the way to a better program. Pioneer work has been done and the material is already at hand for a great forward movement in American religious education.

The darkest spot in the picture is the apathetic clergy and an uninformed and therefore disinterested lay membership in our American churches.

The state depends largely upon the educational program of the church for the moral integrity of its citizens. The church is failing in its educational task, with a consequent moral let-down among the people, largely because the clergy and the laymen do not give it adequate and intelligent support. When these two sentences finally sink into the minds of the people, there will be a veritable educational renaissance in the moral and spiritual life of the church and of the nation.

CHAPTER III

THE ORGANIZATION AND SUPERVISION OF RELIGIOUS EDUCATION

A Statement of the Problem. A school exists for its pupils. The three essential elements in a school are (1) pupils, (2) a teacher and (3) a curriculum. Buildings and equipment, organization and overhead supervision are all conditioned upon the amount and character of their service to these three essential elements. Of the 42,000,000 children and youth in the United States under twenty-five years of age who are Protestant or nominally Protestant, 27,000,000 are unreached by the educational program of any church; and 15,000,000 are enrolled in Sunday-schools. These fifteen million pupils are distributed among thousands of schools. Forty-three and five-tenths per cent of the schools have an enrollment of less than 100 pupils; 72.5 per cent have an enrollment of less than 200 pupils; 65.4 per cent of the schools have an average attendance of fewer than 200 pupils. The typical Sunday-school has eight teachers and five officers. The teachers and officers in charge of these small schools are untrained, voluntary workers. There is a complete change in officers every third year. The schools represent many religious denominations

and they are unevenly distributed throughout the country.

The problem to be considered in this lecture is how to organize these schools and how to supervise their teachers in such manner as to secure the largest educational values to the pupils. This problem is rendered more complicated by the multiplication of Boards and Societies which claim the right to direct independent programs for the children in the local church. The public school makes exacting demands upon the child, and many independent, "Allied" agencies demand the time of the child for activities clearly within the field of either the church or the state. Multiplying organizations multiplies officers and increases the task of providing adequate supervision.

Long-Distance Supervision. For the most part, such organization and supervision as the American Sunday schools have is from the top down. It is long-distance supervision. A picture of the school in the local church struggling under the weight of an unwieldy and largely unnecessary overhead is given in Chart IX, page 79. This supervising overhead may be divided, for purposes of analysis, into three parts: viz., interdenominational, denominational and the allied agencies.

Chart X shows the supervisory system of the International Council of Religious Education with its affiliated state, county and township councils. There are four levels of supervision. The *first level* is international. A staff of specialists prepares and hands down to the *second level* an approved program. The state

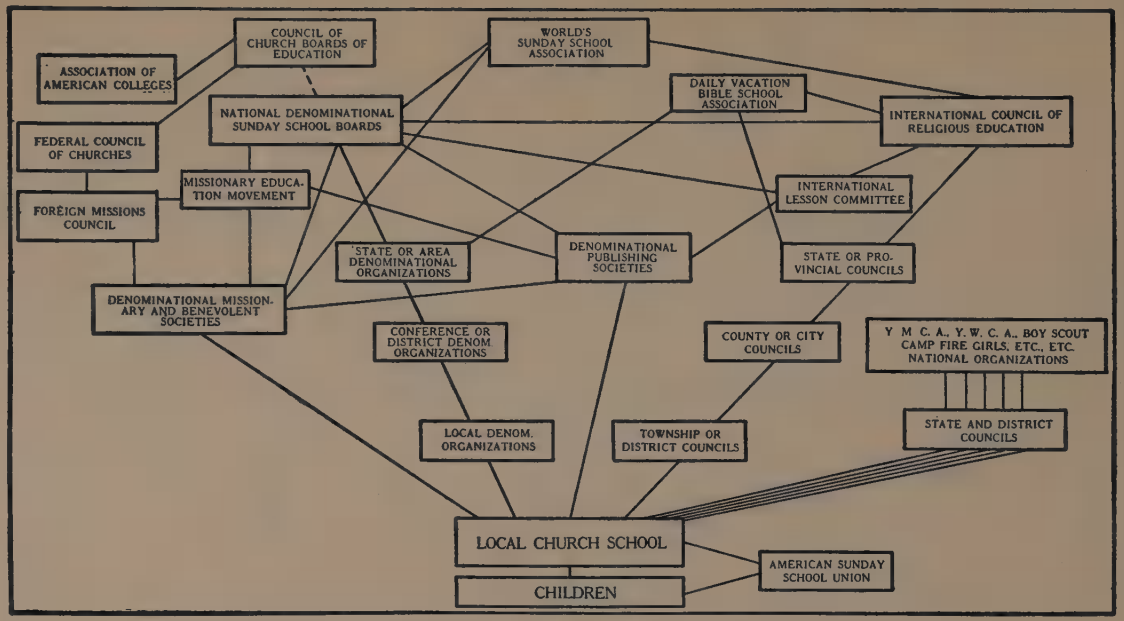
COUNCIL OF CHURCH BOARDS OF EDUCATION
WORLD'S SUNDAY SCHOOL ASSOCIATION
ASSOCIATION OF AMERICAN COLLEGES
DAILY VACATION BIBLE SCHOOL ASSOCIATION
NATIONAL DENOMINATIONAL SUNDAY SCHOOL BOARDS
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
FEDERAL COUNCIL OF CHURCHES
MISSIONARY EDUCATION MOVEMENT
INTERNATIONAL LESSON COMMITTEE
FOREIGN MISSIONS COUNCIL
STATE OR AREA DENOMINATIONAL ORGANIZATIONS
DENOMINATIONAL PUBLISHING SOCIETIES
STATE OR PROVINCIAL COUNCILS
DENOMINATIONAL MISSIONARY AND BENEVOLENT SOCIETIES
CONFERENCE OR DISTRICT DENOM. ORGANIZATIONS
COUNTY OR CITY COUNCILS
Y M C. A., Y. W. C. A., BOY SCOUT CAMP FIRE GIRLS, ETC., ETC. NATIONAL ORGANIZATIONS
LOCAL DENOM. ORGANIZATIONS
TOWNSHIP OR DISTRICT COUNCILS
STATE AND DISTRICT COUNCILS
LOCAL CHURCH SCHOOL
AMERICAN SUNDAY SCHOOL UNION
CHILDREN

CHART IX. *The Burden of the School in the Local Church.*

councils employ a similar staff which receives the program from above and hands it over to the *third level* of supervision. The county council appoints a similar staff which receives the program from the state officials and hands it down to the *fourth level.* The township council appoints a similar staff whose duty it is to hand the program over to the corresponding officers in the local school. And thus the program is relayed along from the International officers to the teachers and officers in the local school with an average of five officers and eight teachers. To sustain this relay system of *program-pitchers* a system of international, state and township organizations must be maintained. Conventions, institutes, conferences, etc., must be conducted as the agencies through which the various groups of officers transfer their programs to the lower levels.

This system breaks down almost completely at the third and fourth levels. Voluntary officers do not function effectively. The state councils seldom have a complete staff of salaried officers and there has never been a time when the international staff was complete. The salaried officers develop skill in the promotion of their programs, but voluntary officers are not so efficient. Most of the machinery of the county and township levels is inoperative most of the time. As a result, the local schools which pay the bills for the complicated machinery get little or no value from the system. In Indiana, a typical state, there are required over 7,500 different state, county and township supervisors to operate this supervisory system.

This interdenominational system is designed as an agency for carrying down to the schools of the nation the common program upon which all religious bodies

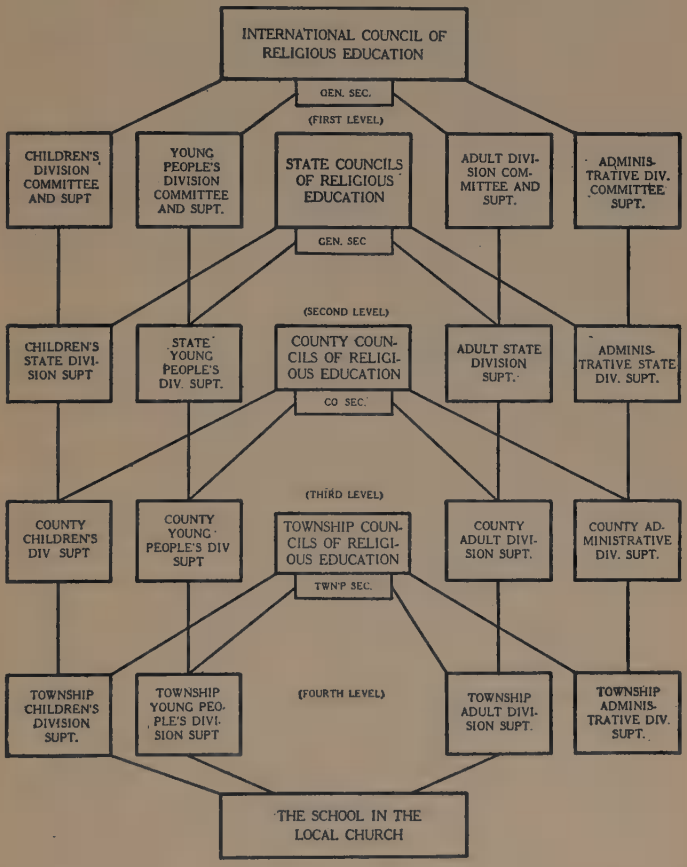

CHART X. *Supervisory System of the International Council of Religious Education.*

can agree. The Sunday-school officers and teachers in the various schools participate in the election of the officers and in the determination of policies through membership in township, county, state and international councils. There is a complete change in the voluntary officers in this system every third year.

The various denominational boards and societies have organized supervisory systems similar to the one maintained by the International Council of Religious Education. The national denominational board of Sunday-schools maintains a staff of specialists whose duty it is to convey the denominational program to state, conference, synodical, diocesan, or other area supervisors. These supervisors must deliver it to the teachers and officers in the local school. The machinery for the transfer of programs from higher to lower levels is conventions, institutes, conferences, etc. Within the same denomination, it frequently happens there are competing boards, such as Sunday-school, young peoples' devotional societies, home and foreign missionary boards, etc., each of which maintains its own system of *program-pitchers* as a means of transferring its program from national board to state units, and from state to county, township and local school units.

Likewise the so-called "Allied" agencies such as the Young Women's Christian Association, Young Men's Christian Association, Boy Scouts, Girl Scouts, Camp Fire Girls, etc., have established their national, state, county, township and local church or community organizations with a system of promotional agents who

hand down from the top stereotyped programs which have met the approval of national committees.

During the past decade there has been a marked expansion of denominational organization in the field of religious education. Formerly all of the denominations used the interdenominational machinery as a means of stimulating an interest in religious education in their own schools. In recent years one after another of the denominations has set up its own agencies of promotion and supervision, and in nearly every case they have copied the interdenominational machinery to the last detail, making only the modifications required by the polity of the different religious bodies. Already the spirit of emulation is developing keen denominational rivalry. Smaller denominations are ambitious to have as many salaried workers in the field as the larger denominations. The community prestige which attaches to the denomination able to afford a large staff of salaried specialists, tempts smaller denominations to overburden local churches in order to support rival organizations of equal strength.

As a result of this rapid expansion of the supervisory machinery in the field of religious education, there has arisen a certain degree of friction between the various groups of workers on the different supervisory levels,—national, state, county, city and township. Denominational and interdenominational workers find little place for the allied agencies, and conferences are held at frequent intervals to define relationships. These conferences usually appoint a "findings committee" and au-

thorize it to reconvene the conference group. They are expensive and without practical results.

The most annoying conflict of interest, however, is between the denominational and non-denominational agencies. One group feels responsible for the promotion of a denominational program; it fosters sectarian emphasis, and creates denominational loyalty. The other group represents the community interest. It expresses the voice of the teachers and officers of a community as they try to solve their common problems by coöperative efforts. The conflict places the voluntary worker over against the official secretary; the prophetic over against the scribal functions.

The lines are gradually tightening down and the inter- and non-denominational workers are being steadily and surely crowded out of the field. The official group confidently asserts that there is no need of a non-denominational staff to carry out a coöperative program because there are now enough denominational specialists in each state, county and city to do this common work by taking turns with each other when they are not busy with their own denominational tasks.

The whole machinery is set for a definite movement which will strike a line of sectarian cleavage among the children and youth in every community in the nation. This is, perhaps, the most dangerous non-social movement in our democracy today. The parochial emphasis of the Catholic church is now being adopted and actively promoted by several Protestant sects. The struggle of the sects to control the agencies of inter-

denominational coöperation officially, by crushing out non-denominational agencies, ends in a struggle among the sects for the denominational control of the interdenominational agency. How, for example, in an official interdenominational agency, can the balance of power be kept out of the hands of the strongest denomination? How can the rights of the minority denominations be guaranteed? When parochial or sectarian control is carried down to the community organization of coöperative work in religious education it reveals all the weaknesses which led the Protestant churches to abandon the parochial school system and join in the support of the public schools. This method (1) places the balance of power in the hands of the strongest denomination and limits the development of the minority denominations; (2) makes it difficult to guarantee the teaching of the body of common matter essential to the spiritual homogeneity of the community; (3) lowers the level of efficiency of Protestant religious schools by dividing their resources and (4) condemns the children of minority denominations, and of small, rural or suburban churches in the stronger denominations to inferior opportunities for religious education. The logical outcome of the parochial method will be the killing off of the minority denominations by the major denominations, and the absorption by the large churches of the strength and resources of the small churches of the same denominations. Of course the democratic community will in the end find a way to protect its childhood from the evils of parochialism. It will be-

come apparent to all that it is possible to organize a community for coöperative work in religious education on a non-sectarian basis in such manner as (1) to place the resources of all churches at the service of each church; (2) to preserve the integrity of the small church and of the minority denominations; and (3) to guarantee the maximum of efficiency to all churches without sacrificing any legitimate denominational interests.

It is not my purpose at this time to enter into the discussion of the pros and cons of sectarian control of coöperative work in religious education. I am interested now only in the evaluation of the method of supervision which has been adopted by both denominational and interdenominational agencies. The following adverse criticisms can be lodged against the present supervisory method:

1. *It tends to the standardization of a product which is uniform, and which is easily promoted.* Because the product must reach all schools it must be scaled down to suit the lowest level of need and capacity; because it must be marketed by voluntary and untrained or partially trained workers, methods of promotion must be developed which are within their comprehension. The "five-finger exercise" becomes the method of promotion. The national worker teaches the state workers the points in his five-finger exercise at workers' conferences or staff meetings. These workers in turn hold conferences with the county officers and teach them the "five-finger exercise" so that they in turn can hand it on to the group below them. Note the teacher-training

drill books, the workers' manuals, the children's week programs and similar literature of the standardized promotion type. This material lends itself to easy promotion but it does not have the qualities of adaptation, and the elements which make for the largest professional growth.

2. *It tends to attract and hold in its salaried positions, workers who are without initiative and the capacity for original constructive work in their special fields.* The system places a premium on regularity, on conformity, on the ability and the willingness to follow copy. One who is selling a standardized model must turn in orders, he must not embarrass the office by filing suggestions for the revision of the "model." The influence of the practice of standing in line to receive a product from above and then pitching it down the line to the person below him, is not conducive to professional growth and will not attract and hold strong educational leaders.

3. *It fails to reach the local schools.* Standardize the product as you may, simplify your methods of promotion into a salable "five finger exercise," appeal to denominational loyalty, advertise, and still the machinery breaks down before the product reaches the local school.

Note the failure of this method in the promotion of teacher-training classes in local churches. One national Sunday-school board in its annual report just issued announces that its teacher-training department has registered 1645 classes in local churches during the past year. If one of these classes should have been put

into each church of that denomination in the state of Indiana, there would be 150 churches unsupplied, with no classes for any of the other churches of that denomination in any other state or county!

Note the failure of this method to popularize the Graded Lesson Series. Fully two-thirds of the Sunday-school classes are using the Uniform Series in spite of the efforts of the present promotive agencies to introduce the Graded Series into all schools.

Note the failure of this method to departmentalize the Sunday-school. Seven out of ten schools are still completely ungraded.

Note the failure of this method successfully to promote the organized class movement.

Adopt any new idea you wish, turn the combined denominational and interdenominational machinery loose on it for a decade and then test for results. You will be surprised to find that the idea has scarcely been heard of in the rank and file of the Sunday-schools of the country!

The teachers and officers in the American Sunday-schools are without supervision. Multiply the overhead as you will, such officers will not be able to reach the teachers in the local schools with continuous, personal supervision.

The method of piping down from above the information and inspiration which voluntary workers in the local church need, has proved to be inadequate. The system broke down under the weight of the new educational program under the old International Sunday-

school Association. *It will not produce different results now that the old discredited method has been adopted for promotional purposes by thirty-five denominational Sunday-school boards.*

My objection to the present method is not because it is denominational, or non-denominational, but chiefly because it is *futile.* It does not, and in the very nature of the case never can bring satisfactory results. The teachers and officers in the local churches have a right to ask for a system of training and supervision which will increase their efficiency.

Educational efficiency could not flow out of a system that had developed (1) an unnecessary overhead expense in the excessive multiplication of boards, secretaries, etc.; (2) a duplication of effort on the part of educators, editors and authors; (3) unnecessary rivalry between denominational, interdenominational and non-denominational agencies; (4) endless confusion on the part of workers in local schools in the presence of competing programs and appeals; (5) neglected fields of service and (6) needless professional rivalry.

Zone Supervision and Professional Leadership. What is the way out? The answer is by building from the local schools *up* to the national boards, rather than by building from the national boards *down* to the local schools. Voluntary workers need close and continuous supervision by highly skilled, professional workers, and the more untrained the voluntary workers are, the more supervision is demanded.

Let us then take a look at the army of Sunday-school teachers and officers scattered as they are in small groups throughout the entire nation. They average thirteen in a group. Sometimes the groups are bunched

CHART XI. *Outline Map of Jefferson County, Indiana, Showing Location of Protestant Sunday-schools of Designated Denominations.*

in close proximity, as in our prosperous cities, and sometimes the groups are widely separated as in the open country, the mining camps, or the frontier settlements. Merely for illustrative purposes, let us look at a typical county. I have here a map of Jefferson County, In-

diana. (See Chart XI.) This county is approximately twenty-six miles long and twenty-two miles wide at the widest points. In 1920 it had a population of 20,709. There are sixty-two Sunday-schools in this county, representing twelve different denominations. With the exceptions of the First Baptist Church and the Trinity Methodist Church at Madison which have 372 and 248 pupils, respectively, all of the rest of the schools have fewer than 125 pupils; eighteen schools have fewer than fifty pupils each; forty of the sixty-two schools have fewer than seventy-five pupils each. The teachers are distributed over the county in the following groups: seven schools have three teachers each; fourteen have four teachers each; fourteen have five teachers each; three have six teachers each; six have seven teachers each; five have eight teachers each; four have nine teachers each; three have ten teachers each; and five have from eleven to twenty-two teachers each. There is great significance from the standpoint of supervision in the statement that thirty-five out of sixty-two schools, scattered over an area of over four hundred square miles have five teachers or less per school.

Only two or three of these schools have enough teachers to justify the church in employing a full time, professionally trained director. Would it be practicable to require each of the twelve denominations to employ a trained supervisor for their various schools? The Baptists have eighteen schools; the Methodist Episcopals have eighteen schools; the Presbyterians have seven schools; the Disciples have six schools, and the

remainder of the schools are distributed among eight religious bodies with from one to two churches each in the county. It is clearly evident that eight of the twelve denominations can not justify the employment of a full-time county supervisor of religious education.

The Disciples have one school in Madison; one school in North Madison a mile and a half away; one school in Manville, six miles to the northeast; one school at Middlefork, nine miles to the northwest; one school near Kent, nine miles to the west, and one school near Paynesville, twelve miles to the southwest. It would be physically impossible for one man to supervise these six schools economically and effectively.

The Presbyterian schools are similarly scattered. They have two schools in Madison, one at Bee Camp, five miles away; one at Canaan, nine miles to the northeast; one at Smyrna, nine miles to the northwest; one at Hanover and one at Bethel, four and six miles respectively, to the southwest.

The Baptists have one school in Madison and one in North Madison. Eight miles east near Brooksburg they have two small schools; there is a rural school at Hicks, thirteen miles northeast, and one at Hebron, five miles north. There is a small school at Wirt, seven miles northwest, and one at Dupont, twelve miles northwest. To the west of Madison, the Baptists have three schools, fifteen miles away, near Deputy, and one school eight miles away near Kent.

The Methodist Episcopal church has four schools in or near Madison, three schools eight miles east, near

Brooksburg; one school, nine miles northeast, near Canaan; two schools ten miles northwest near Marble Valley; two schools fifteen miles to the west, near Deputy; one school nine miles west, at Kent; and one school at Hanover and one at Paynesville, five and eleven miles, respectively, to the southwest.

The Methodist Episcopal church might afford to employ a full-time educational specialist for the four churches at or near Madison, but the remainder of its churches are so located as to render close denominational supervision impracticable, as is the case with all of the other denominations having holdings in Jefferson County.

Now note how the sixty-two schools are grouped for territorial or zone supervision. Zone I, a radius of two miles from Madison; Zone II, a radius of three miles from Brooksburg; Zone III, a five-mile radius including Canaan and Hicks; Zone IV, a five mile radius including Dupont, Marble Valley and Middlefork; Zone V, a five-mile radius, including Deputy, Bethany, Lick Branch and Pisgah; Zone VI, a four-mile radius, including Kent and Smyrna; Zone VII, a four-mile radius including Hanover and Bethel, and Zone VIII, a five-mile radius from Paynesville. Eight full-time supervisors with the aid of the two or three full-time directors of religious education in the larger churches, could give the four hundred teachers in the sixty-two schools of this county constant supervision. The supervisor must visit the teacher at her work and give her hours of time in private conferences. This

must be repeated until improvement is secured in the teacher's practice. This type of supervision requires that the supervisor be in constant contact with a limited group of teachers whose problems have become his problems. The supervisor becomes a *helping teacher.* He not only helps the teachers to solve immediate problems; he teaches them how to solve their own future problems.

A system of zone supervision which would give Jefferson County, Indiana, the services of eight full-time specialists in religious education for a few years would so strengthen the local churches of all denominations that many of them could afford full-time directors of religious education for their local schools. No legitimate denominational interests would suffer from zone supervision. The full-time educational experts and the professionally minded voluntary workers that would be produced by this type of supervision would soon find just what work each church and each denomination could best do for itself and just what work could best be done by coöperative effort.

As vacation and week-day religious schools are established there will come into the county an increasing number of highly trained, full-time educational specialists to re-enforce the Zone supervisors and the directors of religious education in the local churches. Soon there would be enough professional leadership in the county to justify a county religious education association which could stimulate the growth of educational ideals and unify and direct the educational work of the county.

From counties with such professional leadership there would soon be a demand for district, state and national organizations which could federate, unify and direct all the educational work of all of the churches in the interests of a national or international program of religious education.

The Balance of Power in Religious Education. In the second lecture of this series I called attention to the struggle for the balance of power which has been going on for some years between Sunday-school officials of the major and minor religious bodies and between the official denominational secretaries and the representatives of the voluntary state, county and city Sunday-school associations. It was pointed out that a merger of these two interests had been effected and that an effort is now being made to balance the two interests on a constitution which affirms the fundamental principles of both. It is clear to even a casual observer that the official group now holds the balance of power and that the "merged" organization is in a state of unstable equilibrium. The two groups do not stress the common elements which make for cohesion and mutual coöperation. One is official, autocratic, sectarian; the other is voluntary, democratic and non-sectarian. It is my belief that these two elements will not cohere until both are shot through and through with *professional idealism.* Give the voluntary worker a professional attitude towards his work and give the denominational official the point of view of an educational technician and you will find that neither one will agree to any policy which

is not beneficial to the child and in harmony with sound educational theory. Psychological principles rather than denominational interests will then be the subjects of debate in Council meetings.

At the meeting of the International Council of Religious Education in Kansas City in 1922, the Committee on Education presented as a part of its report a plan for an International Professional Association which would give an increasingly large voice to the professional interests in all departments of religious education, and which involved the establishing of a Bureau of Educational Research. This part of the Committee's report was not made operative and subsequent attempts to revive it have been promptly voted down. The present control of the International Council of Religious Education is *official,* not *professional.* Two distinct dangers in the development of religious education today are seen in the well-defined tendencies to *secularize* its curriculum, and to *sectarianize* its administration.

There are, however, hopeful signs. The National Organization of Directors of Religious Education, the increasing number of professionally trained workers who are going out from professional training schools, the growth of departments of religious education in colleges,—these are the agencies which will sooner or later hold the balance of power in religious education. Indoctrinate the official group and the voluntary lay element with the educational ideals of the professional group and you will find that the warfare is over. Ele-

ments formerly mutually antagonistic will find themselves in position to recognize a fundamental mutual dependence. The future will have a large place for all three groups, but *the balance of power in the days that are ahead will be with the professional group for it will determine the educational ideals of all groups.*

The Challenge of the Present Crisis. The question which now confronts those who would build a moral foundation for the citizenship of this country is, in last analysis: *How can a local community provide adequate religious training for all its citizens and still preserve inviolate the principle of complete separation of church and state and the distinctive contributions of different religious bodies?* This problem has never been solved before. The democratic state has created, in the public school system, a piece of machinery which can be depended upon to hand on from generation to generation the intellectual, social and industrial achievements of the race; but we have not had an equally efficient piece of machinery with which to hand on from generation to generation the moral and spiritual achievements of the race. That new machinery we now propose to build. It will be a long, slow, laborious process. It will require an army of highly trained administrators and cost vast sums of money. It will call for martyrs who are willing to give their lives to establish and maintain it. The building of an organization which will reach every child in North America, and which will be able to carry a system of Sunday and week-day schools, attended by millions of pupils, taught by

thousands of professionally trained teachers, and supported by an enlightened Protestant public sentiment is a challenge such as has never before been offered to Christian leadership.

In this lecture I have pointed out the weakness of the old method of long-distance supervision, and I have advocated a system of organization and supervision which will be based on the needs of the workers in local churches and communities. I have pointed out the fallacy involved in the parochial control of community work in religious education and argued for Zone supervision on a community basis. I have pointed out the impossibility of harmony between official and voluntary agencies of religious education until both were infused with professional ideals. I have felt that now is the time and this historic pulpit is the place from which there should go an urgent appeal for a democratic and professional organization and administration of religious education in this country.

CHAPTER IV

THE SELECTION AND TRAINING OF RELIGIOUS TEACHERS

The Lay Teacher. Religious education in the American Protestant church has been a layman's movement. Voluntary leaders, with little encouragement and direction from the educational agencies of the church, have had the responsibility of teaching religion to the childhood and youth of the church. Consecrated men and women have entered the teaching service of the church from high and holy motives. These motives are:

1. Love of the church.
2. Love of the child.
3. Love of society.
4. The satisfaction found in teaching children.

One cannot easily overstate the influence on American life of the army of lay workers—men and women—who have taught in our Sunday-schools for a period of years. Aside from the value to the pupils, there has been inestimable value to the teachers. They have been compelled to have some thoughtful contact with the Bible; they have formed habits of study; they have felt the moral responsibility of living during the week in

harmony with their teachings on Sunday, and they have felt the inspiration of the high idealism of youth. In the issue of the *Literary Review* of the New York *Evening Post* of January 24th, 1924, Mr. P. Wilson uses the biographies of George Cadbury, the British cocoa manufacturer, and Robert C. Ogden, the American merchant, to illustrate the influence of Sunday-school teaching upon the voluntary teacher. While we may not fully concur in Mr. Wilson's contention that the essentials of a liberal, cultural education are acquired by unconscious tuition by Sunday-school teachers, we must concede that continuous, sustained effort on the part of conscientious teachers does have real cultural and disciplinary value. The greatest value, however, which has come to the individual and to society from the presence of an army of voluntary religious teachers is *moral* and *religious,* rather than *cultural* and *disciplinary.* The presence in a nation of more than a million men and women who each week prepare to stand before groups of children and youth and interpret the teachings of some portion of the Holy Bible is a national asset of more value than all our natural resources.

But what are the qualifications of these noble men and women who volunteer to teach religion to our American children? The average teacher is untrained when he begins his work in the church-school; and the average church offers him no opportunity for training after he begins. These are the distinguishing marks of America's Sunday-school teachers:

1. Sound moral character.
2. Vital Christian faith.
3. Eleven years of schooling.
4. Housewives, professional men and women, clerks and farmers, in the order named, furnish the major part of the Sunday-school teachers.
5. Nearly half come from the country or small villages.
6. The median age for the female teacher is 35 years; for the males, 42 years; for both, 37 years.
7. Teaching experience, 6½ years, covering a wide pupil age-range.
8. No professional training for teaching.
9. No course in systematic Bible study.

The good common sense of conscientious men and women saves them from pedagogical pitfalls; but spiritual malpractice is sure to result from the well-intentioned service of the untrained and uninformed.

Society protects the bodies of its children from untrained surgeons by rigidly enforced laws of the state which debar "quacks" from the practice of medicine; it protects the minds of its children from the untrained pedagogue lest their minds be warped and withered and misshapen, by a system of examinations and certification; but society sets up no safeguards to protect children from religious quackery. "Will you take the class? Please do." This is the examination for entrance to the profession of religious education.

¶ The general theory is that anyone who has good character can teach Christianity, even though he, himself, can not formulate its cardinal principles. The

typical American Sunday-school teacher fills these church offices from time taken from business or domestic duties. These faithful teachers have the highest motives, but they are, for the most part, ignorant of both the content and the methods of religious education. An army whose success depends upon an undisciplined soldiery is certain of defeat. Just as certainly is the cause of Christian education sure to be defeated unless its voluntary workers can be made more efficient. I suggest three things which are essential to the safe use of voluntary workers in religious education:

1. The establishing and maintenance of a minimum standard in content and method as a prerequisite for all teachers and officers in religious schools.
2. Close supervision of all voluntary workers by technically trained and salaried supervisors.
3. The development of a professional spirit in salaried and voluntary workers.

If the voluntary system is to be preserved some such steps as the foregoing must be taken to protect the children of the nation from spiritual malpractice.

Problems which Face the Religious Teacher Today. The successful teacher now and in the future must be prepared to present the claims of the religious life to a generation of people who are the product of the best system of public schools which the world has ever known. The pupils who face the church-school teacher will be the same pupils who face the public school and college

teachers. Church-school teachers must measure up to the highest educational standards or they and their message will both be discredited.

Recognizing the necessity of new and better pedagogical methods many leaders have made the mistake of assuming that the church-school could solve its pedagogical problems by borrowing from the public schools both its theory and its technique. Progress by borrowing is an old fault of public education, and it is not strange that religious teachers should be tempted by the practice of their older pedagogical brother. Public education usually borrows heavily from the current science of its day. In the days of Descartes it borrowed from mathematics. In the days of Herbart it borrowed from physics. It is now borrowing its formulæ from biology. Secular education has but recently begun to do original work in the field of education. To borrow from it, is to borrow from a source which is too young to be infallible. Public education has studied the psychology of habit, the psychology of ideas and the psychology of attitudes, but it has not made any adequate study of the psychology of emotions, sentiments, prejudice, ideals and those conduct-controls with which religion deals. While there is much of public school technique that may be readily turned to the service of religious education, it is not correct to suppose that the training which will make a good public school teacher will make an efficient Sunday-school teacher. *Religious education has a technique peculiar to the nature and ends of religious experience.* Religious education has, also, a *con-*

tent as well as a *technique.* The history, psychology and philosophy of religion; its literature, its organization and its development, etc., must be mastered through long and arduous study by those who would essay to speak with authority on the technique of religious education.

Much current educational theory is based largely on behavioristic psychology and pragmatic philosophy. It is materialistic and naturalistic in its implications. It roots all mental phenomena in biology and defines psychology as applied biology. God, according to this theory, is an algebraic X, having no objective validity within itself,—a mere symbol for values that have their only reality in the modified states of the nervous system. The literature of religious education is now shot full of project and problem methods and the entire vocabulary of instinctive, biological adjustments, borrowed bodily from a popular, present-day public school theory.

Before the time of Darwin, biology was in bondage to mechanics. All phenomena were explained by categories derived from a study of inorganic matter. Darwin demonstrated that there were laws of growth and activity in the biological realm which could not be adequately explained by the laws of physics and mechanics. Darwin freed biology from mechanics, but biology had scarcely gained its freedom when the followers of Darwin projected the formulæ of biology backward into the field of mechanics and forward into the field of human consciousness. Psychology is today in bondage

to biology as biology was once in bondage to mechanics. Some one must do for psychology what Darwin did for biology. Psychology must be set free from biology. It is as futile to attempt to explain the phenomena of human consciousness by categories derived from the realm of biology as it was in Darwin's time to attempt to explain biological data by formulæ derived from the study of inorganic matter. The religious educator must help to free psychology from its bondage to the biological sciences. The religious educator must be a *producer, a constructive thinker,* not a parasite feeding on paraphrases from current public school literature.

The Protestant church thrives on intelligence. It fosters all means of disseminating knowledge and culture among the masses of the people. Likewise, the democratic state depends for its perpetuity on the intelligence and moral integrity of its citizens. The democratic state is developing a system of free schools which will give to its citizens the common knowledge, skills, attitudes, and ideals necessary to guarantee the preservation of democratic institutions. The *average* citizen of the near future will have the discipline and the knowledge which represent the training of a standardized American high school. He will have been taught to think for himself, to analyze and evaluate experience on the basis of facts and basic principles. He will have studied biology, chemistry, physics, sociology, ethics, history. He will be the confusion of the demagogue in politics, for he can think for himself, and detect the errors in the thinking of other people. This average

citizen will be the product of the *universalized high school* of the immediate future. The curriculum of this high school will have at its core the social sciences. Each community will be a little democracy and each schoolhouse will be the capital of the community. The public school will be a training center for social control. Each child will have a "way of life," a theory of society. The schoolmaster who determines the social theories of the childhood of a nation and furnishes the common knowledge upon which a nation depends for its social solidarity, will, in a very true sense, determine the destiny of the nation. Is it any wonder then, that the developing public school system should be presented as one of the problems of those people who are interested in the religious education of the nation? Is it not clear that the church must be prepared to present its message to an *educated* citizenship? Its teachers and preachers must, themselves, be educated. In a typical American state, 200,000 pupils sit each Sunday in the presence of a Sunday-school teacher who has not gone beyond the tenth grade in the public school. In that state the average Sunday-school teacher is a married woman, thirty-seven years of age, with two children of her own. She has had but eleven years of schooling and no training for the task of religious teaching. She joined the church twenty-two years ago. She brings to her class each Sunday the background of scientific and social training represented by the American high school of a generation ago. Three out of every four pupils that enter her class at twelve years of age drop

from both Sunday-school and church before they are eighteen years of age. Is it any wonder that both agnosticism and religious fanaticism can sweep through a land whose religious teachers are so poorly prepared to present the great facts and concepts and experiences which constitute the religious life? And is it any wonder that so small a proportion of the educated people of our American communities are actively interested in the church?

It is clear that unless the church can present religion to *educated* people the conduct of the citizens of the future will not be motivated by religious ideals. The call of an educated citizenship to the church of the immediate future is for an educated leadership which can present religion in such a manner as to meet the deepest needs of men and women whose minds are trained in the disciplines of a democracy's schools.

The teacher of religion who is to meet the demands of the immediate future must have:

1. Knowledge of the Bible.
2. Knowledge of human nature.
3. Insight into the nature of society.
4. Knowledge of the history, philosophy and psychology of religion.
5. Knowledge of the church as an institution, its history, agencies, and materials.
6. Practical skill in presenting religious ideas and ideals to children, youth and adults in such a manner as vitally to affect conduct.

There is a well-marked tendency on the part of those who have been shaping the leadership training programs of the various denominations to place major emphasis on methods and organization. Organization and methodology are valuable, but they are secondary. *The world can not be saved by pedagogy alone.* It can be saved better with pedagogy than without it, but pedagogy itself is a secondary consideration. There must be courses in the Bible, philosophy, psychology, comparative religion, church history, ethics and kindred subjects. There is a *subject matter* of religion. The religious teacher must have a clear conception of the relation of religion to science and of religion to ethics. The great concepts of religion must be made the common property of all the people. The average Sunday-school teacher does not possess this information and for this reason religious fanaticism and religious vagaries spread rapidly. There are certain fundamentals of Christianity which are essential to the development of religion among the people and these fundamental elements must be mastered by all the children of all the people.

In the light of the foregoing discussion can the task of religious teaching to the childhood of the nation be safely intrusted to voluntary teachers, even though they be men and women of godly character, worthy motives and sacrificial spirit? The child is entitled to his spiritual heritage; it can not be given to him by one who does not have it. Can the voluntary worker be a trustworthy medium of passing on from one generation

to another the ethical and spiritual achievements of the race?

I believe that the church must sooner or later establish its *teaching order,* just as it has established its *preaching order.* The church trains the men and women who are to preach the gospel to adults, and ordains them to the preaching service by means of its most sacred ceremony. Should not the church train and solemnly consecrate the men and women who are to break the Bread of Life to the childhood and youth of the church? This *teaching order,* I believe, will consist of both salaried and voluntary workers. There are in every community men and women who would gladly meet the conditions of efficiency suggested in this discussion, and who would be able to do so on a voluntary basis. Some laymen serve their community voluntarily as leaders of social, philanthropic, commercial, professional and cultural organizations and movements. Others would make their contribution to the community as teachers of religion; and, having dedicated themselves to this task, they would measure up to all its standards.

We must use the voluntary teacher, but we must protect the child from inefficient service by (1) asking every such worker to pass an examination in the content and method of religious education; (2), giving all such workers the services of highly-trained professional supervisors; and (3), creating in all workers a professional attitude towards their work. Let me here define the term *professional spirit* by quoting a passage

from a report which I prepared for the International Council of Religious Education.

"Those who are to be charged with the responsibility of teaching religion to the rising generation should feel themselves to be, in a peculiar sense, dedicated, set apart, for a sacred and holy service. Into this service, they should take that spirit of sacrificial devotion which marks those who have made life commitments to a great cause. To such, the cause of religious education is above their own personal ease, above wealth, above social and political prestige. For this cause, they are willing to spend and be spent; for this cause, they are willing to die. Teachers of religion, who are consciously dedicated to the service of a great cause, will prepare for their tasks through long periods of study and training; they will acquire the knowledge and the technical skill which will enable them to perform their work with the highest degree of efficiency; they will engage in long and arduous efforts to add to the volume of their knowledge, to improve their methods of work and to perfect the instruments with which they carry on their important service.

"It is this sacrificial devotion to a great service that constitutes the *professional spirit* as the term is used in this report. To grasp the significance of the teaching service of the church; to identify one's self with this service; to grow in the knowledge and skill essential to efficiency in this service; to magnify the teacher's calling and live one's life in ardent devotion to its highest ideals —this is the *professional spirit* in religious education."

Recruiting the Teaching Force. When the teaching service of the church is dignified, when teachers of religion are granted the recognition and prestige which their service merits, and when adequate professional standards are expected and made mandatory upon all who assume the teaching function in the church—when these conditions obtain, the supply of religious teachers will be multiplied from the best people in the church and community. The final step in recruiting the teaching force is to make the task so attractive as to appeal to the best people. Leaders should not hesitate to call their people to difficult and challenging tasks.

Teachers should be very carefully selected from lists of names which will include the following:

College and normal school graduates.
Present and former public school or college teachers.
Professional men and women.
Literary and civic club leaders.
High school graduates.

The brains of the church should be in the teaching service of the church. Only those who have keen intellects and refined and cultured manners should be invited to enter this high and holy service. When the names of those who are deemed most capable and most worthy have been determined upon, a committee including the pastor, the director of religious education and the chairman of the official board of the church should personally call on each person and urge upon them, (1) their personal qualifications for this service,

(2) the urgent need for teachers in the church-school, (3) the opportunities for training available, and kindred considerations. For both young and old the most effective incentives to this work are love of the church, love of children, and love of society. These are the basic appeals. Young people may be assembled in life work conferences for discussion of their vocational needs. From such conferences there will be developed interests which will demand personal interviews for the consideration of the life work problems of many of the group.

At the present time, when there is such a great demand for professionally trained college teachers of religious education, city superintendents of religious education, directors of religious education in local churches, teachers in week-day religious schools, etc., there should be a campaign in each college center for the purpose of bringing to the young people of college age the vocational opportunities which are now opening up in this new profession. In all recruiting campaigns it should be kept in mind that both voluntary and professional workers are needed, and that both types of workers must be provided with the means of professional training.

Agencies and Institutions of Training. There should be two types of training institutions; one might be called *popular* and the other *academic*. The popular training agencies would have for their object the training of the voluntary teachers and officers, and the aca-

demic agencies would have for their function the training of the professional leaders in this field.

At the present time we have under denominational and interdenominational auspices the following agencies of the *popular* type:

1. Schools of Principles and Methods. These are institutes of from five to ten days designed to stimulate in the present and future teaching force of the church higher standards of work.

2. Teacher Training Courses in the Local Church. These are elementary courses, covering three years of forty lessons, each, or 120 lessons distributed over such a wide area as child study, organization and administration, methods of teaching and the teaching values of specified portions of the Bible. The texts are brief manuals of from ten to twelve lessons each. The volumes are of the vest-pocket, compendium type, designed to give condensed, yet simple treatments of vast areas of knowledge. These courses have not been as successful as their promoters hoped they would be, partly because of the lack of competent leadership and partly because of defects in the structure and content of the manuals of instruction.

3. Community Training Schools. Teacher training involves problems which can not be adequately solved with the resources of individual churches working independently. These problems can usually be best solved by community coöperation in which the resources of all the churches are federated and placed at the service of each of the churches in the community. For a de-

cade or more these schools have been rendering significant service. The first community school of the modern type was organized in Des Moines, Iowa, in 1911. Since that date hundreds of communities have operated such schools successfully. These schools are designed as high-grade night colleges of religious education. They offer to local teachers advantages comparable to those afforded to public school teachers by State or District Normal Colleges. The courses offered should be long, hard courses with textbooks of college grade. The institution should be a school in every respect. Its students should be required to study, to pass rigid examinations, to prepare reports, to do assigned reading, etc.

It is to be regretted that just now an effort is being made to lower the original standard of these schools and make them the agencies for doing the work originally designed for the teacher-training class in the local church with the same textbooks and manuals as have been prepared for local church use.

It has been demonstrated that it is only the exceptional church which can offer with its own resources a satisfactory training for its church-school teachers. It is increasingly apparent that the training of voluntary teachers is a *community responsibility*. Groups of churches must federate their resources for this purpose. These community schools should maintain very high standards. There should be no easy, "snap" courses, scaled down to meet the demands of indolent minds that wish to be tickled with cheap anecdote or enthused with

pious verbiage. Short, ten-lesson portions of great subjects diluted and predigested should be regarded as entirely out of place in such schools.

The faculty for such schools should be selected with great care. Sound scholarship, teaching skill and sympathetic insight into the problems of the local teacher should be major requirements. To command such talent local churches of different denominations must learn how to work together with a common program under common leadership. The rapid multiplication of community training schools is one of the most pressing needs of the present day.

But who will teach in these high-grade night colleges of religious education? Who will be the directors of religious education in local churches and communities? Who will be the highly skilled classroom technicians in week-day schools of religion? For such leadership we must look to the theological seminaries, the church colleges and to schools of religious education.

It is not just to the theological seminaries to say that in the past they have merely taught men to speak "a dead language to a dying world." They have done far more than this. But it is just to say that the theological seminaries have not given their students an adequate message for childhood and youth. The apathy of ministers towards the educational work in their churches which is the most serious obstacle in the road of educational progress in our churches today, is due in very large part to the attitude of theological seminaries of the past. A number of our best theological seminaries

are slowly responding to heavy pressure from an aroused constituency. It is to be hoped that it will not be long before all ministerial training schools will give adequate place for the preparation of ministers for the educational work in the church.

There is to be a profession of religious education. The leadership of this profession will demand special colleges and training schools whose whole effort will be given to this new field of service. In most cases these colleges of religious education will doubtless be organized in close affiliation with theological seminaries and graduate colleges in great university centers.

Between the graduate school and the community training schools there is the church college which should send some of its product forward to advance specialization in religious education and the rest of its product back to the home church to recruit the voluntary workers in the local church and community. The church colleges of the past have not fully measured up to their opportunity as religious teachers. The church established church colleges and straightway secularized their curricula. The term *Christian education* is now technically used to connote *secular education* conducted under church auspices. *Religious education* is a term used to connote the teaching of religion whether under church or non-church auspices. We have recently witnessed the phenomenon of a Church Board of Education conducting a campaign for twenty million dollars for the purpose of introducing *courses in religion* into its Christian Colleges! *The fact is that the major educational*

institutions founded by the church have not looked upon religious education as one of their major responsibilities. They have accomplished much good, but because they have not been prophetic, they have left the present religious education movement without adequate leadership. But a new day is just ahead. Departments of religious education in church colleges, graduate schools of religious education and specialized courses in theological seminaries are prophetic of the service which these agencies will render to the teaching service of the church in the no distant future.

The sterling Christian character of the old-time voluntary teacher will be reënforced with knowledge and technical skill so that the voluntary teacher of the future will be resourceful, efficient and masterful—"a workman that needeth not to be ashamed, rightly dividing the Word of God." These consecrated voluntary workers of the new type will be trained and directed by highly skilled professional workers who give their whole time to the educational program of the church. The future of the Christian church, as well as the future of the democratic state, rests in the hands of this new leadership.

CHAPTER V

EVANGELISM AND RELIGIOUS EDUCATION

Religious Education as an Instrument of Evangelism. In my home city, Malden, Massachusetts, there are shrines to the memory of Michael Wigglesworth, Adoniram Judson, and Gilbert Haven, all of whom were either born in Malden, or wrought their major service there. One represents an era when theology was the major passion of the church; one represents an era when missions was the major passion of the church, and one represents an era when evangelism was the major passion of the church. We have come upon a time when religious education is becoming a major emphasis in the church. It would be unfortunate, however, if religious education should be set over against theology, missions or evangelism. It is not a substitute for any of these. It is a new method, a new instrument which the church will use in giving to the people the doctrine of the church, the missionary spirit and passion, and the evangelical fervor of the soul that has entered into fellowship with God. This new movement is building its own agencies and institutions. It is reconstructing theological seminaries and calling church colleges to a new recognition of their responsibility to the church. It is building an educational program for the local church and the community and it has had the boldness to speak of a na-

tional system of religious education. But it has not come as a substitute for anything. It has not come to do away with the law; it has come to fulfill the law.

Evangelism had and has for its objectives the bringing of individual souls into a conscious, personal relationship with God, and securing the individual's glad acceptance of Jesus Christ as his personal Savior. This is precisely the objective of Christian education. Christian education is the introduction of control into experience in terms of Jesus Christ. And the Christian educator has but one task, and that is so to present Jesus Christ to the rising generation that every act of every day of every person will be performed in harmony with His holy will. There may be such a thing as evangelism that is not educational, but there can be no such thing as a Christian education which is not evangelical. The whole purpose of Christian education is to unite the life of the child with the life of Christ, and so lead him to be one with the Father. The Christian educator determines all his methods and selects all his material with this one end in view.

The Influence of Current Philosophy on Religious Education. It must be admitted, however, that the application of the scientific methods to the study of religion accompanied by the rapid spread of naturalistic and materialistic types of philosophy and psychology, has given rise to interpretations of religious education which lack the evangelical note, and which in the end would substitute an intellectual assent to an ethical system for a religious experience. Ours has been an age

of physical science; we have been mastering the secrets of the physical universe. It is but natural that there should have arisen a school of thinkers who seek to identify all the phenomena of human consciousness with the forces of the material universe, and to build a philosophy of life within the limitations of these material forces. Buddha did this for India and Buddhism became the religion of that land. There is in process of development in this country an American Buddhism which pleads for an adjustment to the laws of the physical universe as Buddhism seeks for conformity to the same laws. Pragmatism, positivism and instrumentalism in philosophy, combined with mechanistic and behavioristic psychology in the midst of an age that has deified force, furnish both soil and atmosphere in which there can grow a pedagogy which reflects the spirit of the age and the philosophy which has either produced it or grown out of it. The materialism of the age has affected religious education in two ways: first, Biblical scholars who wish to apply scientific methods to textual criticism have in some cases thought it necessary to try to bolster up their conclusions with current philosophies which have direct materialistic implications. In doing this they have followed the example of popular writers on sociology and ethics who regard these great fields as merely aspects of biological evolution. When those who hold to what we know as to the historical interpretation of the Bible defend their theory of interpretation by the use of materialistic philosophy, the Bible ceases to be a book of religion and becomes merely a compendium of

ancient literature. When God ceases to be a person, infinite in intelligence, in goodness, and in power, who is the groundwork of all experience,—then Christ loses His meaning as a religious influence; that is to say, the denial of the objective reality of a personal God, leads directly to the denial of the deity of Christ. The defining of religion in terms of humanity, as is current in our day, is a positivistic position which deprives Christ of peculiar religious significance. "Religion," says positivism, "is the recognition of and the pursuit of social values." Interpret the Bible in the light of this definition, which identifies religion and democracy, and you will take out of it the elements essential to our Christian faith. Historical interpretation in the hands of a materialistic philosopher causes the Bible to lose its religious dynamic; but historical interpretation in the hands of a personalistic philosopher gives to the Bible religious dynamic and power manifold greater than it could possibly have in the hands of the literalist. The attacks from conservative churchmen against historical criticism should have been leveled not at the method of interpretation but at the materialistic philosophy of the interpreters. The same method in the hands of men with personalistic philosophical views yields spiritual power and preserves the great and essential elements of our Christian faith. The historical method of Biblical interpretation is worthy of a more scholarly defense than materialistic philosophy can give it.

Second, a few influential writers have brought re-

ligious education much unjust criticism through the use or advocacy of pedagogical methods based on pragmatic philosophy and behavioristic psychology. In its desire to be up-to-date and thoroughly abreast of the times religious pedagogy has borrowed from current public school pedagogy and the good name of a great movement has been placed in jeopardy because its advocates have borrowed from the wrong sources. Here, again, the friends of Evangelism should not criticize a whole movement for the mistakes of a few leaders who have not gone deeply into the philosophies that underlie their borrowed pedagogy. A pedagogy based on materialistic philosophy and psychology will be non-evangelical; a pedagogy based on a personalistic philosophy and what Professor Woodbridge calls a dynamic psychology, will be evangelical. The issue here is not the evangelical versus the non-evangelical; it is, rather, personalism versus materialism.

The application of the scientific method to religious phenomena has much to offer to religion if it is remembered that there are fields of knowledge which cannot be fully surveyed by the use of the categories of physical science. There are men who analyze prayer—separate it into its various psychic atoms and then deny that prayer has any distinctive entity. It would be as logical to analyze a drop of water into atoms of hydrogen and oxygen and then deny the existence of water or claim that water as such had no objective reality. It needs to be made clear that all reality can not be put into the scientist's test tube. *Christianity implies*

the truth of certain metaphysical and ethical theories and the untruth of others. To scientific methods there should be added the insight and the outlook of metaphysics. Current psychology of religion needs the corrective of a sound philosophy of religion.

Professor Henry C. Sheldon, of Boston University, writing in the *Princeton Theological Review* of January, 1922 (Volume XX, No. 1), propounded five questions to those modern writers who are claiming overmuch for the scientific method as applied to religious phenomena:

Does psychology cover so large a province as to leave no truly distinctive field or function to philosophy?

Is there good historic warrant for defining religion as the consciousness of social values, or as the recognition and pursuit of social values, thus leaving out of the definition all explicit reference to a felt friendship to a Higher Power?

Have arguments for the existence of God so small a measure of cogency as is assumed by some exponents of the psychology of religion?

Do psychological data involve any proper occasion or demand to negate the conception of positive revelation?

Is there reason for believing that a religion can be made to work successfully which ignores the idea of God and stresses simply a human striving for the good of society on an earthly theater?

These questions suggest the fields of inquiry which must be entered by those who are to guide wisely the development of religious education. The scientific

method must be mastered and used as one of the legitimate agencies of investigation and interpretation.

It will be clear from the foregoing discussion that *one of the chief tasks of the religious educator is to keep religious education religious.* The battle ground for the preservation of religious values is in the realms of philosophy and psychology. It is here that the battle will be either won or lost. The religious educator should, therefore, become a profound student of philosophy and psychology.

Christianity the Religion of Whole-Mindedness. Christianity is the religion of whole-mindedness. It pleads for completeness, for unity, for fullness of personal development. It has a message for man's intellect; it makes a compelling appeal to his emotions; it sets high and holy tasks for his will. Christianity gives doctrine, creeds, beliefs for man's intellect; it furnishes ritual and ceremony for his emotions; it offers service in Christ's name for the will. Christianity offers to the psychological trinity—intellect, emotion and will, a theological trinity—a Father whom man may know with his intellect; a Son whom man may love with his emotions, and a Holy Spirit whom man may obey with his will.

Religious education must bring the whole child to God. It has been comparatively easy for religious education to instruct the child's intellect. The public school has developed the technique of teaching ideas, and this technique has been borrowed by religious teach-

ers. But the technique of training emotions and will has not been adequately developed anywhere. It is here, as I have pointed out in an earlier lecture in this series, that the religious educator should make his constructive contribution to pedagogy.

Professor Francis L. Strickland, one of my colleagues, is right when he says:

"We have the spectacle of Christian people urging their enthusiasm for evangelism as the reason for their lack of enthusiasm for religious education! Surely there is misunderstanding here, for setting evangelism and religious education over against each other is false and pernicious. An adequate religious education no doubt makes obsolete a certain type of evangelistic appeal to children and young people which used to be much in vogue. But no religious education that understands itself will deny the necessity of the direct appeal to individual persons, or of the need of a definite seeking to be saved from sin, or of the clear expression of loyalties to Christ and His ideals of life. . . . We must not forget that religion is indeed an experience but an experience which involves the whole self or person. Too often 'experience' has been taken to mean emotional experience and this alone. Appeals to experience have been appeals to the feeling side of religion. Now, the feeling side of religion is of the greatest importance, as every student of psychology of religion knows. But it is not all, for religious experience involves the whole self, feeling, habit, and ideas—or, as it is usually put, feeling, will and intellect. . . . Feelings and habits

are quite as important in the aims of education as the imparting of ideas, and for children probably more so. And it must be confessed that some of the leaders of the religious education movement have stressed ideas, and intellect, more than feeling. They have assumed with too much confidence that religious experience follows religious instruction. . . .

"Many brought up under the older emphasis upon evangelistic effort as the one way to get children and young people into the Christian life have felt that something vital is lacking in many modern programs of religious education. *And something is lacking, and that something is an adequate provision for the cultivating of religious feeling in childhood and youth.* We are still very far from efficient in this most important part of religious education. We have no elaborate and impressive ritual, with its appeal to sense and its rich associations with the past. Take away the evangelistic meeting with its emotional warmth and directness of personal appeal, take away the devotional meeting, or convert it into a song service and the discussion of a topic, and something vital has gone.

"But education means far more than teaching facts and ideas. And religious education means a great deal more than teaching Bible history and Christian doctrines. It means creating situations and atmosphere in which religious *feeling* can be called forth and cultivated. It means training in *habits* of conduct which express the ideals of Christ—those ideals of the greatest moral and social value. It means habits in which

sympathy finds expression—habits of helpfulness, through which children and young people may grow permanent attitudes to their fellow men expressing brotherhood and the democratic spirit. All this can come only as religious education provides, not only for the imparting of truths for the intellect, but for the cultivating and enriching of those profound feelings of the emotional nature which spring out of our social instincts and lie at the very heart of religion as a personal experience." [1]

It is just because religious education recognizes that the emotions and the will must be Christianized as well as the intellect that it is insisting on departmental worship for the various age-groups, separate class rooms, appropriate ritual, graded textbooks, definitely controlled through-the-week activities, pageantry, drama, visualizations, and all the other innovations which attend a modern program of religious education. For a church to deny its school these agencies of training is equivalent to direct opposition on the part of that church to the evangelical emphasis in its church-school.

Religious educators are entitled to very great credit for the remarkable progress which they have made in this field as will be shown by a glance at the rapidly developing literature on worship and the training in worship, and the content and structure of the programs of instruction, worship and service which are coming into general use as rapidly as the public sentiment in the churches will permit.

[1] *Zion's Herald*, March 5, 1924.

Results of Christian Nurture as a Method of Evangelism. I wish now to present the results of recent studies which I have made for the purpose of showing the effects of the changed emphasis from *revivalism* as a method of child-evangelism to *Christian nurture* as a method of child-evangelism.

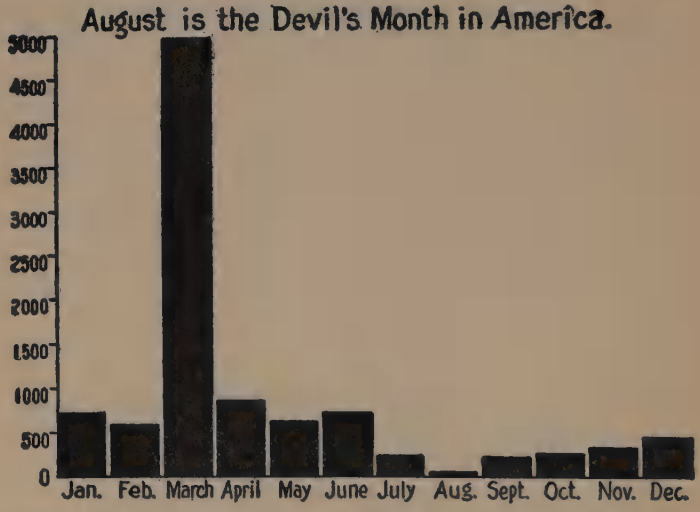

CHART XII. *Distribution of Church Accessions During the Calendar Months of One Year.*

The Month of Church Accessions: Let me first present figures showing the dates of church accession through the calendar year. In coöperation with denominational secretaries I secured the actual dates at which 8,640 persons were received into church membership during a twelve-month period ending December 31st, 1921. The denominations represented in this

study were Presbyterians, Disciples, Northern Baptists, Methodist Episcopal and Congregational. A sampling was made of typical churches in order that the study would correctly represent the various denominations. Every person received into membership of these representative churches during the period stated was included in the study except those persons who were received by church letter or other method of transfer of membership from one church to another church. The study, therefore, included the converts resulting from revivalistic campaigns and all other methods employed by the churches to recruit their membership.

The following table shows the number of persons received into the churches included in this study distributed according to the months in which they joined church:

MONTH	DENOMINATIONS					TOTAL
	Presbyterian	*Disciples*	*Northern Baptist*	*Methodist Episcopal*	*Congregational*	
Jan.	87	82	91	279	91	630
Feb.	112	105	47	252	31	547
Mar.	790	271	501	1497	1033	4092
Apr.	158	101	95	264	138	756
May	63	34	70	134	272	573
June	97	27	83	309	110	626
July	32	19	25	75	37	188
Aug.	1	8	5	13	1	28
Sept.	45	18	22	77	16	178
Oct.	52	40	19	63	30	204
Nov.	52	21	85	110	69	337
Dec.	126	45	79	162	69	481
Total	1615	771	1122	3235	1897	8640

It will be noted that 4,092 or forty-seven per cent of the 8,640 persons included in this study, joined church

during the month of March, and that only twenty-eight or three-tenths of one per cent of the total number joined church during the month of August. (See Chart XII.) The following deductions may be safely made from these statistics:

1. The overwhelming proportion of church accessions in the month in which Easter falls shows how largely the churches are depending on the Easter period as a time for the special emphasis on church membership, and how dependent the church is on the church-school for its recruits.

2. August is spiritually a barren month. Neither the church nor the church-school are active in evangelical efforts during that month. The Daily Vacation Bible School movement has not produced appreciable, immediate results in church accessions.

3. There is but one period in the year when special emphasis is given to recruiting church membership. Why might not Thanksgiving, Christmas and other special periods be modal points in the curve of church extension? Why should the summer months be so fruitless? Is it true that it takes the church school a whole year properly to prepare children for church membership, and that one period each year is all that is desirable for special emphasis on church membership?

4. Christian nurture is furnishing to the church a larger proportion of its recruits than is revivalism.

The Age of Conversion: A quarter of a century ago studies were made by Dr. George A. Coe, Dr. Edwin Diller Starbuck, and others, showing the age of con-

version at that time. These early studies were concerned with the subject of religious awakening rather than the subject of church membership. There will, of course, be a very close correlation between conversion and church membership, the former preceding the latter.

The median age of religious awakening recorded by these early studies was between sixteen and seventeen years. In recent years I have conducted two investigations designed to determine the age at which people join church. A study of the age at which 2,302 Indiana Sunday-school teachers and officers joined church showed that the age of joining church was younger than that recorded by the earlier studies. The modal points were eleven years and thirteen years.

The next study secured the actual age of all the persons who joined a certain selected group of typical churches of five of the larger Protestant denominations distributed over forty-three states during a given twelve-month period. Six thousand one hundred and ninety-four names were received with verified dates of birth and church accession. The ages varied from five years to ninety-four years. They included all the persons added to the churches for the given period except those received by church letters from other churches. The median age of joining church of this group is fourteen years, seven months and seven days. The following table shows that there was little variation in the median age for the various denominations:

Denomination	*Median Age of Joining Church*		
Methodist Episcopal ...	11 yrs.	9 mo.	4 days
Congregational	15 yrs.	10 mo.	14 days
Presbyterian	14 yrs.	8 mo.	18 days
Baptist	14 yrs.	1 mo.	28 days
Disciples	14 yrs.	0 mo.	6 days

One-fourth of all church accessions were under the age of eleven years, ten months and twenty-two days. One-fourth joined church after they were twenty-one years, four months, and twenty-one days old. One-half of the church accessions were between these two ages. There is an age range of nine years and six months between eleven years and twenty-one years during which half of the accessions are received. The fact that seventy-five per cent of the church members are received before the age of twenty-one years, four months and twenty-one days, justifies the startling statement that the chances are three to one that the person who has not joined church by the time he or she has reached the legal age of twenty-one years *never will join church.*

These studies show conclusively that the larger part of the church accessions are received from persons who are of the age which should normally be enrolled in the church school, and without doubt most of them are received through the church-school.

A study of the motives which led the Indiana teachers to join church showed that the major influence was the *Christian home;* the next in importance was the revival meeting (this was twenty-two years ago), and the third was the influence of the church-school. There

is no doubt but that the revival meeting has lost its place of relative importance during the past twenty-five years. The home and the church-school are the most important sources of recruits for church membership. Available data on this subject afford clear proof that the adoption of educational methods has pushed the age of joining church back from sixteen and four-tenths years to thirteen years. In the Methodist Episcopal church the age has gone back from sixteen and four-tenths years to eleven years, nine months, and four days. In this case the educational method of evangelism has added fully five years to the church life of the average Methodist Episcopal Church member.

The Adolescent Dip: In the curve of the age of joining the church the significant dip at fourteen years of age has suggested a composite graph showing this curve, the curve of Sunday-school attendance and the curve of public school attendance. (See Chart XIII.) In all of these curves there is a significant drop at some point between twelve and fourteen and a practical disappearance of the interest by twenty or twenty-five years of age. The so-called "teen age" problems have given rise to many proposed remedies. The public school has at last proposed the junior and senior high schools with thoroughly reconstructed programs and curricula. The Sunday-school has projected the organized class, departmental organization and graded curricula. Non-church agencies have built independent organizations of many kinds, some within the peak of interest and some on the line of decline and even in the "dip" of the curve;

but little success has attended these efforts. The "dip" in these curves is still an unsolved problem.

As to church membership, the Catholic church, through ritual and doctrine, "sets" the minds of children from five to twelve years of age so that the rising tide of emotional interest from twelve to fourteen or fifteen years guarantees the allegiance of the individual to the institution and his conformity to its demands in spite of all the facts and arguments of later events. May it not prove to be true that the "dip" can not be prevented by working at the point of the "dip" alone? If church loyalties are planted at the "peak" of religious interest, can they be made permanent, habitual life interests before the wave recedes? May it not be that the Protestant churches must make more use of the years of childhood as the period for establishing church loyalties, and fully capitalize this loyalty during the years of heightened emotional interest, making sure that a wisely-selected curriculum with skillful methods prevents early loyalties from producing narrow, non-creative devotees of the established order? The curriculum of the future should contribute towards the solution of the problem of church membership.

In one of the church-schools with which I am now working we have so changed the curriculum and program as to enable us to hold our pupils from eleven to sixteen before any drop appears; that is, we have by pedagogical methods *delayed the drop five years.* I am convinced that it is possible so to modify our program for youth and young men and women that there will be

no drop in the curve due to lack of interest in the religious life.

The Church-Going Habit: In many churches regularity of attendance has been regarded as a habit to be formed by repetition. It has been supposed that if

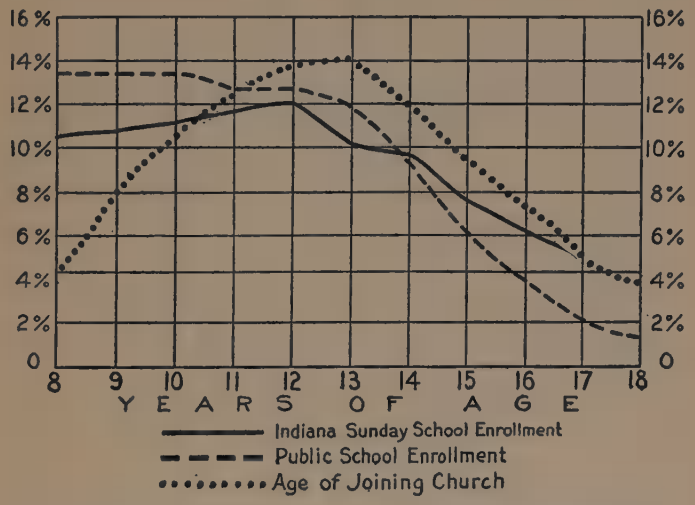

CHART XIII. *The Adolescent Dip.* A composite graph showing Indiana Sunday-school enrollment, public school enrollment for United States, and age of joining church of 6,194 persons. (Reproduced by permission of the Institute of Social and Religious Research of New York City.)

parents carried their children to church regularly when they were infants, and compelled them to go regularly through childhood and youth, they would form the church-going habit. This method assumes that church-going is a matter of automatic muscular reaction. The

old equation, "An act repeated equals a habit" was applied to church attendance. The modern religious educator places church attendance on a higher level. He quotes other equations which have validity, such as:

"A feeling repeated equals an emotion."

"An idea repeated equals an attitude."

"And attitude multiplied by an emotion equals an ideal."

These equations need interpretation, of course, but it is enough for our present purpose to say that the modern specialist in religious education places church attendance on the level of ideas and ideals. He seeks to build in the mind of the child the background of knowledge about the church, its history, its purpose as a social agency, its institutions and agencies, and its present program. This body of knowledge he emotionalizes. He shoots ideas full of feeling. He lifts church-going into the realm of ideals. From the plane of habitual physical reaction, church-going has become a matter of devotion to an ideal, an intelligent response to well-reasoned purposes tinged with religious patriotism.

The building of this type of response to the church requires a technique which involves instruction and ritual, special methods and interests, group organizations and patient, tactful oversight.

The religious educator sets for himself the task of giving the child the knowledge, the habits and the feelings which enable him to live a well-rounded abundant and victorious religious life.

In this lecture I have tried to show that religious

education is an instrument through which the church can achieve the great objectives of the religious life more effectively and more certainly than would be possible without it. Through it the doctrine of the church is given to the people; through it the church develops a missionary power which multiplies its resources and personnel for a world-wide extension of the Gospel; through it the church develops a passion for the social Gospel which seeks to rebuild present day society in harmony with Christian ideals; it seeks to give every person an abiding personal experience of the presence of God in his life; it seeks to equip each person with the information and the skill which will enable him to be an efficient and loyal member of the living Church.

In accomplishing the historic objectives of the church, religious education places a new value on childhood. It seeks to direct developing personality into fullness of life. Formation rather than reformation is its motto. But it knows how to accomplish reformation in harmony with God-given principles of human development. In no sense does it claim to offer a substitute for the direct and immediate saving and transforming power of God in the heart; it is rather the surest and most natural means of leading the individual into a full realization of this divine power. The data quoted in this lecture offer convincing proof of the efficacy of the method of religious nurture as an agency of evangelism.

The influence of a materialistic philosophy on religious education has been outlined briefly in order to show the source of current well-grounded criticism of

certain methods of religious education. I have tried to show that the rank and file of the leadership in this field have not been affected by the non-personalistic theories of life and that the criticism which friends of evangelism have aimed at religious education as a method should have been directed towards materialistic philosophies which have been seeking to influence religious education.

In building its curricula, its methodology, its agencies and organizations of discipline and control religious education seeks to further the ends of the religious life. Those who refuse to grant the equipment, the time and the leadership required for the development of this new field of religious education are the real enemies of the greatest agency of evangelism which the church has ever known.

The spirit which permeates the teachers and officers in the church-schools of the land is the spirit of the crusaders of old. These Christian educators are sincere, earnest and consecrated evangelists. They seek, by every means within their power, to save human life by uniting it with the Divine Life. When, then, the lists of the names of the world's great evangelists are being prepared I wish to ask a place on the roster for the religious educators. I would begin the roster of great evangelists by recording first the names of all Christian parents whose godly lives and pious tuition had led their children to Christ; I would add next to these honored names the army of consecrated Sunday-school teachers and officers who had guided children

and youth into a saving knowledge of God. Below these names I would add all others who had labored to bring men and women into the Kingdom of God.

Evangelism, in its most sacred sense, is the objective and supreme end of religious education.

CHAPTER VI

THE CHURCH-SCHOOLS OF TOMORROW

In our discussions of the problems of character building in a democracy we have proceeded on the assumption that the moral character necessary to sustain democratic institutions must rest upon the sanctions which have their rootage in religion. The Protestant churches of America, on the occasion of the organization of a national interdenominational agency for the promotion of religious education, set forth their conviction on the relation of religion to democracy in these words:

"It is essential to the well-being and continued existence and development of democracy, that every individual in the state shall have moral and religious training. It is democratic that each citizen shall choose his own creed or freely express his personal belief or unbelief, and that while he is a child, his parent or guardian shall choose the particular form of creed which he shall be taught. But it is undemocratic, from the standpoint of the state, that any child shall be prevented from receiving any religious instruction at all; and from the standpoint of the individual, that any child through being early indoctrinated with skepticism and unbelief, without a counterbalancing religious

training, shall be incapacitated for a later freedom of choice between belief and unbelief, or between one creed and another.

"In a period of social readjustment, when a democratic and hence a moral and religious solution of social problems is the only middle ground between autocracy and radicalism which is not a compromise, the national need of an efficient and universal system of religious training is pecularly essential and immediate."

The first lecture in this series gave evidence to show (1) that there are in the United States today millions of children and youth who are unreached by the educational program of any church; (2) that there is a low level of ethical ideals in selected samples of American youth, with a high susceptibility to immoral conduct, and (3) that Biblical knowledge and religious ideas are not being adequately taught to American children.

In the second lecture the history of religious education was studied. The evidence led clearly to the conclusion that in many of the elements essential to an efficient program religious education in the church had made little or no progress during the past century. We were startled at the evidence which led to the following summary of present conditions:

The church does not take its educational work seriously.

The finances of the church-school are not adequate to guarantee the moral integrity of our citizenship.

Church and Sunday-school buildings and equipment are meager and poorly adapted for educational purposes.

The organization and scope of the Sunday-school are inadequate to meet the demands of modern life.

Untrained, voluntary teachers still carry the chief responsibility of teaching religion to the American people.

A majority of the Sunday-schools use the poorest teaching material on the market.

In the third lecture we saw reasons for at least a part of the failure of the church as a teacher in the unnecessary duplication of agencies, in a sinful struggle for control on the part of sectarian and non-sectarian forces, and in unscientific and fruitless methods of supervision. In the fourth lecture we studied the teaching force of the church and found great encouragement in the progress which has been made in recent years in developing a voluntary and salaried leadership for the educational work of the church which will be competent to carry forward an efficient system of religious schools. In the fifth lecture we saw that the spiritual fervor of the teaching force of the churches of the day is strong and dynamic, and that the methods of Christian nurture are proving to be a more effective agency for evangelism than the methods of revivalism of an earlier day.

Throughout all of our discussion there has been revealed evidence that the educational leaders clearly recognize the elements of weakness as well as the elements of strength in their present practices; and that many forward steps have been taken in the direction of a comprehensive, statesmanlike program of religious education for the American people.

From the background afforded by this rapid survey

of the present conditions in the field of religious education we are to look forward to the church-schools of tomorrow.

The Public Schools of Tomorrow. No consideration of the church-schools of tomorrow will be complete which fails to take into account the contribution of the public school system to the moral integrity of our future citizenship. The people may be depended upon to erect a system of free schools which will develop a citizenship capable of sustaining a social-industrial democracy. These schools will indoctrinate all of the people with the common knowledge, common skills, common attitudes and common ideals necessary to guarantee the social solidarity of our people. The core of the curriculum of a democracy's schools will be the social sciences rather than the physical sciences. The compulsory school age will be raised from fourteen years to eighteen years in order that the masses of the people may study the social sciences in a universalized high school, and be prepared to deal with ideas and concepts, as well as with tools. Clear thinkers are necessary to the perpetuity of a nation which develops skillful artisans. The development of the people's schools will demand the expenditure of vast sums of money and the years which are just ahead will witness the hardest struggle which public education has had for support. A new method of financing public education must be found. We have long since ceased to finance war, and other national interests by means of direct taxation on personal property.

We must give education the advantage of indirect taxation and of taxation on personal income, etc., so that the larger resources of the nation will be drawn upon to support it. *It may be expected that the influences which are antagonistic to real democracy and which thrive on special privileges will unite their attacks on public education under the cover of special pleas for low taxes and public economy.* But sooner or later the people will see that money spent on schools is an investment in national prosperity and the schools of the people will measure up to the demands of our democratic ideals.

The schools of the people will not teach religion, but they will increasingly develop moral objectives for all their work. Character formation will loom larger and larger in the conscious purposes of public school teachers. Representative educational leaders agree that the following are among the more important ideals which the public schools will teach to the children in the schools of tomorrow:

Self-support
The city beautiful
Public cleanliness
Coöperation
Promptness
Good workmanship
Equality of opportunity
Religious freedom
Freedom of opinion
Freedom of speech
Independence of thought
Tolerance
Due process of law (law abidingness)
Self-control in word and action
Realization of one's potentialities
Community service
Responsibility to the future
Our national mission
Intellectual self-reliance
Fair play
Public honesty
Respect for minority rights
Brotherhood of man
Respect for the integrity of the individual personality

Critical thinking in social, civic, and political fields	Duty of intelligence,—obligation of a citizen in a democracy to be as intelligent as is possible to him.
Truly representative government	
Personal industry	

The Attitude of Protestant Churches to the Public Schools. The democratic state owes its free public schools to the Protestant reformation. Protestant churches of the present time are ardent supporters of the public schools. They depend upon them for the literacy for their own children. Because they believe in the free state they pay taxes to support the free schools; they send their children to the free schools to be indoctrinated in the common disciplines essential to participation in the life of the free state. These common disciplines guarantee the social solidarity of the nation.

But the Protestant churches also believe in the free church. They therefore believe that religion should not be taught in the public schools. To introduce formal religious instruction into the public schools would give some parents a just right to withdraw their children from the public schools and thus deprive them of the training for democracy which the State demands. Instead of withdrawing their children from the public schools and thus endangering the perpetuity of the state Protestantism withdraws formal religious training from the public schools and assumes the responsibility of the religious education of its children in religious schools operated in coöperation with the public schools but solely supported by the church. Protestant-

ism will continue to support the free schools of the democratic state.

The Sunday-school boards of thirty-five Protestant denominations and sixty-seven State and provincial interdenominational Sunday-school associations have recently merged their efforts into a North American Protestant Christian education association to be known as the International Council of Religious Education. In outlining a constructive program for the Protestant churches of North America which would include both Sunday-schools and week-day religious schools, this new organization adopted the following resolutions:

"The International Sunday School Council of Religious Education:

"(a) Reaffirms its faith in the public schools and urges upon citizens of all creeds the necessity of extending and developing these schools in the interest of democracy and free institutions;

"(b) Reaffirms its faith in religious education as an indispensable means of preserving both the virtues of the citizens of the state and the spiritual ideals of the church;

"(c) Urges the churches to preserve inviolate the principle of the separation of church and state by the strict observance of all the laws and traditions that have been created to guard the freedom of church and state; and

"(d) Urges upon public school authorities the recognition of their obligations: (1) To rearrange public-school schedules and build public-school programs in sympathetic coöperation with religious schools of all faiths; (2) to grant, under approved safeguards, suitable academic credit to students carrying approved courses under church aus-

pices; and (3) to provide optional courses in ethical and social training for students not enrolled in week-day schools of religion."

A Dual System of Schools. By the side of the public school system the Protestant churches are already beginning to build a supplementary system of schools for training in religion. Tomorrow these schools will be equal in efficiency to the public schools. The system will include four distinct elements, viz.: (1) a system of schools of religion for people of all ages; (2) a system of leadership training; (3) a system of administration and supervision, and (4) a system of professional agencies to guarantee the academic freedom of the schools and the professional growth of teachers and administrators. I wish to outline briefly the development of each of these four aspects of the educational program of the church which may be expected in the days which are just ahead.

A System of Religious Schools for the People. The first unit in the church school system of the future is the system of religious schools for the people. The first link in this school system will be what Comenius would have called "The School of the Mother's Lap." The religious educators are even now far along in the development of a program of religious education in the family. The religious training of children must begin at an earlier age than the school can successfully train them. Probably the best opportunity of the child's

training in religion is that which he receives in the atmosphere of the religious home, nor can any outside instruction take the place of the teaching which may and should be given by the mother and father at the fireside, in the quiet evening hour, or in the common family worship. Agencies must therefore be set at work which will arouse the Christian home to its obligation in the religious training of children. The home should also be given definite and concrete help as to the best methods and most acceptable material for the child's religious nurture.

To supplement the Christian nurture of the home, the church will perfect its present system of Church-schools and unify the various institutions into a well coordinated system of religious training.

The first and basic unit in the system of religious schools will be the Sunday and week-day schools of the local church and community. This system of schools consists of a carefully graded school in the local church which holds its major sessions on Sunday. It was once thought that the Sunday-school could be improved until it would fully meet all reasonable requirements. To this end efforts have been made to improve its teaching service, to perfect its curriculum, and to standardize its requirements by means of Bible study credits granted by local public school boards.

It is increasingly apparent that adequate time for religious training can not be secured on Sunday. The widespread acceptance of this conclusion has led to the development of a nation-wide interest in week-day re-

ligious schools. These schools will develop on a community basis until every public high school and graded school will be matched by a community week-day school of religion. The Sunday-schools in the local churches will be correlated in general administration and curriculum with the work of the community week-day religious schools. It is quite probable that, as these two schools develop together it will be found advisable for the major portion of the instruction to be done in the week-day schools leaving the Sunday sessions free for worship, and training in worship together with the particular doctrinal and denominational emphasis which each church wishes to give its children.

The teaching force of the week-day schools of religion would number from one-tenth to one-eighth of the public school teachers of the same community. A city with one thousand public school teachers would have from one hundred to one hundred and twenty-five full time teachers of religion in its week-day religious schools. These religious teachers would receive salaries equal to the salaries paid public school teachers of the same training and experience. The cost of maintaining such schools, when once these schools are in operation, will be reduced to from fifty cents to one dollar a month for each pupil enrolled. Parents in most cases will gladly meet this charge and there will be a relatively small amount to be raised for the expenses of such schools above the sums contributed by parents of enrolled children.

The week-day and Sunday-school teachers of religion

will coöperate in the direction of group activities which will unite, in wholesome social and service activities, the children of the various churches of the city. The young people of high school age will be organized into older boys' and older girls' councils under the slogan: "The youth of the city organized around its churches." These councils of young people will be directed by adult counselors. Such agencies will render a great service in giving group sanction to the standards of conduct endorsed by the churches.

The presence in any city, Columbus, for example, of several hundred full-time highly skilled teachers of religion with each child and youth reached in a masterful way two or three times each week by moral and religious educators would constitute a force for righteousness which would be immeasurable. Give the children of the nation this amount and type of religious training for a generation and crime would practically disappear. Spiritual resources would be released which would produce an ideal social order.

Science removed the yellow fever from the Canal Zone in a single generation; the science of religious education can as effectively eliminate dishonesty, lying, cruelty and other vices in an equal period and establish the moral health of society. The schools of tomorrow will make real progress towards this goal.

These schools will need to be adapted to meet the needs of foreign and unassimilated groups and races. The haven of opportunity offered peoples of all races and nations has resulted in our receiving large groups

of immigrants of widely diverse types of civilization. While the public educational system does much to assimilate these groups to American ideals the welding can not be complete until the spiritual ideal of vital Christianity has also brought its influence to bear upon them. Besides these foreign peoples there are other groups within our populace which have as yet inadequately felt the influence of the church and of religion. These constitute a problem not less pressing than that of our foreign population.

Beyond the Sunday and week-day schools the church will erect church colleges to parallel the state colleges. Gradually these colleges will turn over to the state the teaching of secular subjects and devote their entire resources to the task of religious training. The church college should require all of its pupils to take a *service minor* of from eight to twelve hours in the fields of religion. No person should be permitted to graduate from such a college without this amount of training in the field of religion. Each church college should also make available to its students a *vocational major* in religion and religious education of from twenty to thirty hours. Students taking a vocational major in these fields would be prepared for graduate study in the same fields, or for a certain type of vocational service, comparable to the service rendered the state by public school teachers who have majored in education during their college course.

If every church college rendered such service to the church there would soon be a new type of lay-member-

ship in our churches and the problem of local leadership would approach a solution. The pressure of public sentiment from their constituencies will soon force church colleges to adopt some such programs of service as I have here suggested.

Beyond the church colleges there will be established great graduate schools of religion with provisions for research and experimentation.

The home, the religious schools in the local community, the church colleges and the graduate schools of religion will offer the opportunity for unparalleled religious training to the people of the United States. All these agencies are in process of adjustment to this enlarged service.

The Agencies for Leadership Training. No system of schools can be operated successfully without trained teachers and administrators. Already the church has in process of building a system of schools for leadership training. In the fourth lecture in this series this system of schools was discussed in some detail. It will comprise as the basic schools, nearest the people, a system of high grade community schools of religious education in which the resources of all the churches of the city will be federated and placed at the services of each of the churches in the community. On the college level there will be the *vocational major* offered by the church colleges, which will prepare for salaried positions in local churches and communities.

But religious education is to be a profession and this demands highly specialized professional schools. Four

factors are involved in every profession; viz.: (1) a definite and *permanent human need;* (2) a well defined *body of knowledge* appertaining to the permanent human need; (3) *tools, instruments or specialized technique* by which bodies of knowledge are applied to permanent human needs; and (4) *skill* in the application of technique to special knowledge.

Few would deny that religious education is a vital and permanent human need. Theology, philosophy, metaphysics, psychology, history of religion, ethics, sociology and the biological sciences have already contributed bodies of knowledge essential to religious education. During the past two decades there has developed a well-defined body of knowledge regarding the development of religion in children and adults, and of pedagogical methods of teaching religion. A very definite technique is being formulated; scales, score-cards and standards of measurement have been created and standardized for the purpose of measuring the factors involved in religious education and the processes of religious growth. Already literally thousands of persons are employed as experts in the application of this specialized knowledge to the spiritual needs of human beings. Almost without our knowing it, a new profession, equipped with all the elements necessary for professional service, has sprung, Minerva-like, into existence.

The new profession is here. The question is: shall the graduate schools of the land standardize this new profession and make its practice safe and trustworthy?

Should there not be developed professional schools in which men and women may be trained to practice this new profession with the same mastery of facts, conditions, processes and materials as men and women practice engineering, medicine, law, theology or education? I believe: (1) that professional interests can not be adequately expressed through the use of the M.A. and Ph.D. degrees; (2) that the M.A. and Ph.D. degrees have a distinct place as cultural and research degrees of a non-professional character, and that, as such they will be useful to the field of religious education; (3) that the field of religious education should be recognized as a major profession, essential to the moral integrity of democracy and the perpetuity of the Church; (4) that its practice involves a technique too highly specialized to be properly included within the limitations of the M.A. and Ph.D. degrees, and that this new profession should establish for its own use new professional degrees comparable to the B.D., S.T.B., S.T.D. degrees in theology; and the M.D. degree in medicine. Already the degrees of Master of Religious Education and Doctor of Religious Education have been established by one great American University. In the tomorrow that is just ahead there will arise a score or more of great professional graduate schools to serve this new learned profession.

The Supervision and Organization of Church-Schools. Three types of organization will be essential to the development of an American system of religious education:

1. *A non-denominational organization charged with the administration of all community, interdenominational, coöperative efforts in religious education.* This organization should guarantee academic freedom and professional leadership. It should broadly represent the religious citizenship of the country and grow out of the problems of the community. It should be free from ecclesiastical or commercial control. Its governing boards should be created by the people and be responsible to the people.

Organizations created to perpetuate class interests can not be successfully federated for the prosecution of a program which emphasizes the common elements of religious experience. Just as the public school guarantees the homogeneity of a democratic citizenship by providing common attitudes, ideas and ideals as the basis of collective thinking and acting, so some organization should set for itself the task of organizing and administering a continent-wide program of religious education which would guarantee the spiritual unity of a democratic citizenship. Public education rests upon the people and is administered by a non-partisan school board; community programs of religious education should rest upon the people and be administered by a non-denominational board of religious education.

A careful study of International Administrative organizations and agencies seems to warrant the application of the following principles to the non-denominational organization of religious education in this nation:

(1) The central organization must be granted sufficient power and authority to do its work in such a way as to command confidence and respect. Dr. Sayer says that all failures in international coöperative undertakings have been due to the following three causes:

(a) "Lack of vital importance of the executive organ.

(b) Unimportance of object and consequent indifference of member states.

(c) Impossibility of conditions at the outset." [1]

(2) The principle of the majority vote must be accepted by all coöperating parties. The unanimity requirement which is designed to keep the majority from binding the minority, also enables any one member of the organization to block action and defeat much needed action. This principle does not hinge on a mere plurality vote. It may be two-thirds, or three-fourths, but the "unanimous requirement" must be surrendered.

(3) An equitable method must be found of weighing or valuing votes in order that the coöperating parties may exercise power in proportion to their relative strength. The doctrine of the equality of nations and of one vote for each nation has not proved satisfactory in international experiments.

2. *Denominational organizations designed to preserve the special doctrines, history and ideals of the various religious denominations.* Such denominational

[1] See Sayer, F. B.: *Experiments in International Administration*, 1919. Harper and Brothers, New York, N. Y.

educational agencies should work in perfect harmony with the non-denominational association through which they carry on their common, coöperative, community activities. Each religious denomination would have the machinery to perpetuate its own special ideals, but all religious bodies would have the services of another organization as an agency of mutual, non-denominational coöperation. By this method any faith can be preserved which can grow in the light, but no denomination could shrivel up because of exclusiveness and narrow outlook. Church loyalty would be preserved, and denominational bigotry and sectarian bitterness would be supplanted by religious comradeship and brotherly coöperation. The individual church would develop its educational program in the light of, and with the coöperation of two other agencies, namely (1) the public school system which guarantees a certain standard of intelligence, certain attitudes of mind and definite ideals necessary to the preservation of our democratic institutions, and (2) the community system of non-denominational religious education which gives to all citizens a sympathetic appreciation of that great body of common religious experience and knowledge upon which all can agree. The common public school prevents exclusiveness and narrow-mindedness, which tend to disrupt our democracy; the common program of religious education prevents sectarian prejudice, denominational bigotry and institutional rivalry. In the midst of these two agencies denominations can develop enlightened, broad-minded religious personalities

who are loyal to the special denominational teachings but who represent the common fellowship of a homogeneous Christian citizenship.

3. *Independent, voluntary, professional and research agencies.* Disinterested, independent educational foundations are important agencies in the development of our democratic ideals. The Russell Sage Foundation is a type. Its research work has been of inestimable value to our secular educational system.

Professional educational associations like the National Education Association, and the National Society for the Study of Education have been invaluable agencies in the standardizing and professionalizing of American secular education. Such associations should be encouraged as essential to the development of a scientific program of religious education for a democratic people.

Professional Agencies. It is an established principle of educational administration that by the side of every administrative agency in education there should be a voluntary professional association which will guarantee the response of the administrative agency to the will of the people.

In harmony with this principle there will be builded in this nation a great professional association of teachers and leaders in the field of religious education. It will have state, district, city and local school units. Through this association the great national army of religious educators will be developed into a great profession. Salaried and voluntary workers will both be included in a great educational fraternity.

This professional association with the aid of the graduate colleges will also stimulate and direct research in this field. The formulation of a comprehensive program of religious education for the American people involves technical educational problems which can only be solved by long, patient, coöperative efforts of highly trained educational specialists who have at their command the resources and facilities for investigation, research and critical interpretation. The building of courses of study, preparing textbooks, training teachers, organizing research, administering systems of Sunday, week-day and vacation schools of religion, etc., require the services of specialists in educational technique. To this end the control of religious education by compromise and the balancing of interest among competing agencies must be supplanted by scientific methods of educational procedure. Sound educational principles must be the criteria by which curricula, methods and organization of religious education are judged. Professional organizations will arise to serve this end.

In Summary: 1. The American people have signally failed in the task of moral and religious education and we are witnessing the results of our failure in lowered tone of national morality which threatens the very structure of our democratic institutions.

2. The public schools are responding to the present emergency in a new emphasis on moral objectives in general education for democracy.

3. The church, recognizing itself as peculiarly responsible for the teaching of religion as the basis of

moral living, is reconstructing its whole educational program to meet the needs of a new age.

4. The new educational program will consist of four units:

(a) A system of church-schools which will extend from the "School of the Mother's Lap," through carefully graded Sunday and week-day schools to the great graduate colleges of religion.

(b) A system of teacher training which will guarantee a highly skilled religious teacher to every child and youth in the nation.

(c) A system of supervision and administration which will unify and direct the whole system in harmony with the demands of sound educational theory.

(d) A system of professional associations which will preserve the prophetic element and insure the professional growth of the whole teaching force of the nation.

Finally the building of character in a democracy demands the development of two systems of schools: (1) a system of public schools which will guarantee the intelligence of the people and (2) a system of church schools which will guarantee the moral integrity of the people.

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